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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. X.

LONDON:
JAMES NISBET AND CO., 21 BERNERS STREET.
1858.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1858.

Art. I.—A PURITAN'S APOLOGY FOR HIS MILLENARIANISM.*

If what I have said in my epistle to the former part had sufficed, I had not troubled thee with this; but that there is one particular, an account of which I judge it requisite to give unto thee, and that is concerning my opinion with reference to the thousand years. For, having wholly passed it by in my Discourse (albeit my point seemed to lead me to it), it may be thou wilt desire (and I think it meet to give thee) some satisfaction therein.

It hath been often whispered by many (whose weakness I can well pass by) as if I had held some *monstrum horrendum*, some strange and dangerous opinion about the thousand years, and that I did secretly infuse it to the people, though I did wave it and pass it by in public. I can freely say, I have been sparing to discourse, and altogether silent as to an infusing my thoughts about these things into any. And I shall do more in this short epistle, in discovering my mind in this point, than as yet (to my remembrance) I have ever done to any person in all my life.

* The following epistle, giving a "brief account of the author's opinion about the thousand years," was written by "that eminent servant of God, Mr John Durant, preacher of the gospel in Christ Church, Canterbury;" it is prefixed to the second part of his work entitled, "The Salvation of the Saints, by the Appearance of Christ: I. *Now in* Heaven—II. *Hereafter from* Heaven," which was published in London, in the year 1653.

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To open my heart, therefore, to thee, reader, and to any who shall ask a reason of my hope with reference to the kingdom of Christ in the thousand years (for, through grace, I have hope therein, because it is for the small as well as the great, Apoc. xi. 15, 18), I shall give this following answer with meekness and with fear.

There are now some years past since I came to some glimpse of this glory (so I judge it). But I confess at first I looked upon it as rather the private opinion of some scholars, than as any truth of the Scriptures, yet (remembering the precept of trying all things) I did, at times, spend some thoughts about it, and I began first to apprehend some probability in it, and since, have seen so clear a certainty in it, as that I am wholly captivated unto the belief thereof.

The way which I took to try, and in which I came to see this truth was that which I conceive both just and necessary, viz., by making a distinction between this point itself, and its appendices, *i.e.*, between the opinion of Christ's kingdom on earth, now to be revealed in the last of times, and the particular thoughts that concern those things, that seem, at least, to fall in with it; not as necessary consequences upon that opinion (which some unwarrantably do conceive, upon which account they reject it), but as concomitants, or conjectures of things to be in the same time.

For I perceived that this truth, as it was handed out by ancient and modern writers, lay as grain in chaff, or as a truth of the Scriptures mingled with the conceptions of men; which, as it occasioned offence, and was a stumbling to many, so it did eclipse the glory of that truth, which (delivered from these clouds) shines with much clearness and conviction.

Cerinthus of old, if he be not represented worse than he was (a thing too frequent) by records, did certainly much debase and defile this gold with dirt. And I believe Satan made use of his carnal conjectures to darken this truth (for I perceive this to have been Satan's policy to pollute, and so enervate, many truths by the mixture of men's traditions, which he could not suppress by plain contradiction). And Austine seems to have been taken off from this truth upon this ground, which formerly he had held, but professeth, in case it were held more spiritual, as indeed it ought to be, and not so carnal, as it was and is by too many, he saw it tolerable, and that he sometime held it. And as Austine in his time, so many in ours are principally, if not solely, prejudiced against this truth upon the same ground.

To free myself from this, I considered and saw that the opinion

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of Christ's reign on earth a thousand years, to begin upon the ruin of Antichrist, and the settling of the called Jews, did neither necessarily justify, nor at all lay any necessity upon me to believe any the particular circumstances or apprehensions which some persons have maintained about it. And when I had thus brought the point purely, as it was in its substance, unto the touchstone, I found it gold indeed.

For clearly and convincingly, to me at least (for, reader, I give thee, but humbly, my own thoughts), the Scriptures hold forth that Christ is to have a kingdom on earth, distinct from the general kingdom of His power and providence, which He hath as God, equal with the Father, yea and distinct from that kingdom which from of old he Had, and hath by the Spirit of grace in the souls of His elected ones, yea, and distinct likewise from that kingdom of visible polity and order, which He exerciseth in the Churches of the saints. I say, besides these, and distinct from these, the Scriptures frequently make mention of another kingdom yet to come.

For, besides the principality, and power, and might, and dominion, which is given unto, and which Christ hath in this world, He hath dominion over that world which is to come (Eph. i. 21), of which the apostle speaks, and saith that it is not put into subjection to the angels (Heb. ii. 5). But he affirms it is to Jesus, though as yet it be not (ver. 8). Now, the world to come cannot be the state of glory in heaven, as men use to call it, for Christ shall in that state be subject himself, as it is, (1 Cor. xv. 28). But it must be and is on earth.

Indeed, the Jews rightly expected this kingdom, as to the thing in the general, though they mistook the time; for He came first to suffer, and He was to go away to receive a kingdom, as He speaks in the parable, and which was promised Him in the prophet, as a reward for His suffering. For for it He was to have a portion among the great, and as many were astonished at Him (His visage was marred, &c.), so He should sprinkle many nations, &c., as it is Isa. lii. 14, and liii. 12. Now, therefore, as His first coming was to suffer, which the Jews mistook, so His next coming will be to reign, which some Christians mistake. For He shall come with His kingdom (Luke xxi.) which He now waits to receive; for even in heaven He waits for the promise of having His enemies made His footstool as it is (Heb. x. 13); wherefore it is that Paul speaks of His next appearing, and of His kingdom as coming together (2 Tim. iv. 11).

To confine which kingdom, as some do, unto Christ's judging of all, is as short of the glory of Christ's kingdom as it had

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been short of the glory of Solomon's kingdom, to confine the notion thereof unto his act of judging the two harlots. Surely kings reign neither peculiarly nor principally in their assizes. Nor can the day of judgment, and act of judging, especially as they understand it who frame this objection, be the whole of the kingdom of Christ at His next coming.

Of this kingdom it was that Daniel prophesied once and again, the interpretation of which was said to be sure, with reference, I persuade myself, to the many doubts which would be of it (Dan. ii. and vii.), which scriptures speak indubitably of all the kingdoms of the world under the general heads of the four great monarchies, viz., the Babylonian, Assyrian, Grecian, and Roman, as the generality of expositors, both Jewish and Christian, have concluded. At the end of which kingdom, the Son of man, who is the God of heaven, too, will set up His, which He is not to have till then. Now that He hath not yet received nor set up His kingdom as yet, is evident by the scripture of Daniel, two ways.

1. As yet the last of these four kingdoms stands, though upon his tiptoes, and Christ was not to set up His till in the end of the four kingdoms, for as the second kingdom was not to be till the end or passing away of the first, nor the third till the end of the second, nor the fourth till the end of the third, so neither was Christ's to be set up until the end of the fourth, so that the yet remaining of the fourth empire demonstrates the not yet appearance or setting up of Christ's. And,

2. The great thing and sign (as I may express it) of Christ's kingdom doth not appear, which is the ruling power of the saints in all the world. For the saints of the Most High have not as yet consumed and utterly destroyed the last kingdom and dominion. Neither is yet the greatness of the kingdom under the whole heaven (alas, who that is awake can imagine it) given unto them; which yet certainly shall be, because He is faithful and powerful who hath promised it.

Concerning this kingdom likewise did Zechary prophesy; for he speaking (Zech. xiv. 4, 5, 9), of the time when Christ should stand on the Mount of Olives, which is before Jerusalem, at which time there shall be as great an earthquake as was in the days of Uzziah king of Judah (which was not when Christ came in the days of His flesh, for then there was no such thing), yea, and at which time He shall come and all the saints, which very phrase Paul useth, speaking of the coming of our Lord Jesus Christ (1 Thess. iii. 13). At that time the Lord shall be king over all the earth. Mark it. When Christ comes again with all the saints, He shall be king over all the earth.

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And in that day there shall be one Lord, and His name one. This very text Cyril of old observed to intend the same thing with Daniel; and his gloss or comment upon it is this, "All earthly dominion being laid aside, and the power of all being given unto Him alone (viz., Christ), He shall be king, &c., even as the most wise Daniel saith the same thing," Cyril of Alexandria, *in loc.* And indeed not only Daniel and Zechariah, but most of all the prophets, bare testimony to this truth, as I could declare at large; Isaiah and Jeremiah in a peculiar manner, who, when they speak of the recalling and re-establishing of the Jews, they speak of a kingdom under David their king (which phrase also Hosea useth). Now, as the Apostle Peter said, I may speak freely of David, he is dead, and his sepulchre is more known then his sceptre; only Christ, the true David, remains, and He shall come again, and sit upon the throne of His father David. And indeed that prophecy or promise (call it one or both, as you may) cannot be fulfilled without this be. For I would fain know when did, or how was Christ to sit upon David's throne? If it be said, Christ sits upon the hearts of saints, I reply, But that never was David's throne, he never did possess it, or pretend to it. And what throne had David besides that of Jerusalem, of which still the promise was understood in the time of the kings of old, as in their books is clear, and of which the prophets speak? Neither do I doubt but that David saw this kingdom, and promise of it, in his spirit (as Abraham saw Christ's day), upon which ground he so often rejoiced, and sung of it in many psalms, as Psalm lxxii., lxxix., xciii., xcvii., c., and many others.

To this kingdom, both for truth of it and time of duration, doth John bear evident witness, in Apoc. xx., a place which, after all objections made against it, remains as Mount Sion, which cannot be removed, for some have denied that very book to be Scripture, because of its direct asserting this opinion. And it holds forth the truth of Christ's reign on earth against all gainsaying, as I could declare; but I rather offer than dispute my opinion now.

It has been a weak and unconvincing objection unto me, that there is no Scripture speaks of the thousand years but that.

Whereunto I make this reply. Yes, that of Peter, upon serious consideration, speaks the same, and hath been by the ancients urged for the same (2 Pet. iii. 8). The day of the Lord is a thousand years, which is not spoke to answer those who say the Lord is slack, for an answer to them is in ver. 9, but to acquaint them with the length of that day when it should be, of which he would not have us ignorant.

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However, if there were no more but one, methinks one word to a Christian, who should be so wise as to heed who spake it, should be enough to gain belief. But, besides, the space of time is but a circumstance, it is not of the substance of the opinion, the which principally relates to a kingdom of Christ on earth, and as it had been a vain objection against the thing, viz., the redemption from Babylon after seventy year's captivity, because that time was but spoken of by one prophet, viz., Jeremiah, so it is to me as vain an objection against Christ's kingdom on earth, because the time of it is spoken of but once.

If it be said, But Isaiah spake of that redemption, though not of the time,

I reply, In like manner he speaks much, very much, and very clear of this kingdom of Christ likewise, though not by the name or number of a thousand years. And, therefore, if it be, as it is, a good argument to prove any truth, it hath been spoken of by divers, though not in the same terms or numbers. It is likewise a good argument to the point in hand, that albeit it should be yielded, that only John speaks of the time, viz., a thousand years; yet others, speaking of the thing (viz., the kingdom itself of Christ and the saints on earth), it holds good.

As invalid an objection as this hath been that to me, which some urge thus. The saints cannot spare Christ so long out of heaven, &c. For I consider, and pray, reader, do thou, that heaven, as heaven, is not a place, but a state, else how could heaven be in saints, and saints in heaven upon earth, as divines have been used to speak. It is the person, the presence, the enjoyment of Christ, and God in Him, which makes our heaven.

And if the saints shall come with Him, as both Zechariah and Paul speak, they cannot want His company, for they shall be ever with the Lord. And let that be, as to place, anywhere, it is heaven, and no loss to them. And besides, as yet I cannot see what other meaning that place (Apoc. v. 10, we shall reign on earth) can have but this, that those whom John saw then in heaven, for they are the persons who speak that shall reign with Christ at his coming and kingdom. To say that the elders, &c., spoken of there are church officers, as it needs a better proof than yet I have met withal, which at best is but allegorical, so it is to no purpose. Nay, if considered, it is a contradiction to say Church officers shall reign on earth. Surely, as Church officers, their rule is in the Church, called heaven, by way of spiritual distinction from the world.

To hasten, lest I make a book instead of an epistle, let me mind the reader of these two things, which, if heeded, will much

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facilitate thy understanding in the entertainment of the truth I am speaking of.

The first is, avoid curiosity, which is good in nothing, but bad in sublime things. Make not curious questions about particulars, concerning what shall be in the time of the thousand years. As now, whether shall saints eat or drink, or do this or that? what speech they shall use? whether Christ shall come and stay or go? what employment shall take up that time? &c. I say, avoid these curiosities, for the proposal of them, and the little satisfaction which can be given in them, may cause thee to stagger as to the main, which yet I wonder at, for what though I be not able nor free to resolve such questions about the glory of heaven as the schoolmen have ventilated, yet I know no Christian but believes the thing. And what though one either will not or cannot speak clearly to all thy curious questions about the future state of things in the time of Christ's kingdom, why shouldest thou stand off from the general truth for want of particular satisfaction in curiosities? The truth is, I account it safest to say rather what shall not be than what shall be in that time.

The second thing is, judge not by conjectures, *i.e.*, judge not of the truth of Christ's reign on earth, by the conjectures of men about things that shall accompany it. This is that which makes many stand off from the thing itself, because they cannot embrace those conjectures. If the conjectures of any be more carnal, or less warrantable than they should be, let them lie by as dross, eye thou the pure gold; condemn not Christ's truths, because of men's conceits about it.

If that yet stick with thee, which is urged by many, viz., Christ's kingdom is not of this world; I shall tell thee what cleared that to me, viz., this consideration, that though it be not of this world, yet it is of that to come, as the apostle tells us (Heb. ii. 5–8), "The world to come is the time of this kingdom," by which I understand time, not place; as by the old world, or the world passed, we understand not any place distinct from earth, but time distinguished from this; so by the world to come, I understand not heaven, nor heaven's glory (in the sense many do commonly mistake them) but the age to come, which is nigh to be revealed. Had Christ said He had not a kingdom on earth, I should have hesitated; but when He saith, it was not of this world, I can resolve myself thus, there are worlds more than one, *i.e.* ages, for so the word properly signifies. As the world past is the age past; so the world to come is the age to come, as this world is the present age.

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But I forget myself, this sea is to me so smooth, that I have almost forgot the shore; I shall come back again, having done what I intended, namely, given thee a short and clear account of my thoughts about Christ's kingdom to come in the thousand years.

In brief, this is my belief, that when Jesus Christ shall appear again the second time, He and the saints shall have a kingdom on earth, even as other monarchs have had. The sceptre of which shall be a righteous sceptre, the glory of which shall be exceeding great, the peace and prosperity of which shall be surpassing. At which time, or in the days of which kingdom, even the very creation itself shall be freed from those burdens under which now it groans; when all spiritual happiness, but no sinful carnalities shall abound. After which cometh the end, when Christ shall have delivered up the kingdom to God the Father, and when He himself shall be subject to Him, that did put all things under Him, that God may be all in all.

This, reader, though I see not yet, I believe it shall be, and because I have believed, therefore have I spoke this, and am ready to speak it yet larger in due time; for I have in readiness prepared by me an answer to gainsayers, which had I not expected (as I still do) the appearances of more able in print (who, as I understand, have opened this truth in pulpit) thou hadst seen at this season: and which in case they appear not, I shall promise, if God permit me life and leisure.

At present I shall tell thee this further (which I am able to make good) that for the substance of this opinion, it hath been still maintained from the purest and most primitive times until now; and whoever decryeth now as a novelty, yet Ribera (a man as little a favourite of novelties as any) doth truly and ingenuously acknowledge it was never condemned by any general council. And although Baronius and Binius suggest such a thing, yet I can make it appear to be rather their conjecture than any allowed or authorised canon. Nay, let me add further, that even Jerome himself, who, with Austine, are all the fathers can be produced against it, did not absolutely condemn it; for albeit by faith he doth not hold it, yet he did not, could not condemn it (they are his very words), and that because many of the ecclesiastical writers, and martyrs affirmed it; so that thou shalt not need fear in embracing it, thou entertainest a novel fancy, but thou shalt assent to an ancient opinion, or rather a Scripture truth.

If (in the close of all this) thou further demand, why I, being

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so clear for it, I did not treat it with the rest of the ensuing tract.

My answer to that is this; I did then consider, and still do, that every truth hath its season, and the same truth may hereafter be generally received with love and liking, which peradventure now might beget doubts, and be laid by in prejudice.

Besides, I love to preach rather convincing truths tending to practice, than controversial ones, which mostly end in disputations to the breach of love and a hindrance to truth's holiness.

I have done with thee, reader, when I have requested thee to accept and judge of this my open narrative of myself in this point, both with candour and charity. And in case thou agree not with me herein, let me assure thee, I yet do and can agree within the love and practice of the indubitable truths of the Lord Jesus.

Now, the God and Father of our Lord Jesus build up all that profess the name of Christ in the pure, and peaceable, yea, and practical knowledge of all truth. And the same God grant, that in truths whereunto we have attained, and of which we are jointly persuaded alike, that in these we may hold together, and that in such things, as in which we differ, we may bear each with other, that in the day of Christ we may be found blameless. At which day, I doubt not, but we shall know and believe alike in all things; and particularly I persuade myself, many shall see that concerning this truth (of the thousand years), which they will not believe, nor cannot imagine now.

In the meantime, reader, know, that be thou of what sort thou wilt of Protestants, either Prelatical, or Presbyterian, or Independent, or Anabaptist (as now men distinguish), I could tell thee of some of all those of thine own way, who believe and hold as much as I do in this particular, of the thousand years; so that thou canst not more condemn me than thine own companion in this case; yet whether thou acquit or condemn me, I resolve to remain, reader, thine in the love and labour of truth and peace,

John Durant.

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Art. II.—THE PROPHECY OF THE LORD JESUS.

THIRD ARTICLE.

The inquiry has been prosecuted in previous articles, whether, in the writings of the four evangelists, or anywhere else in God's Word, the sublime expression of the "Son of man coming in the clouds of heaven, with power and great glory," is *once* used as a figure of speech to describe the destruction of Jerusalem by Titus. This is maintained by post-millennialists as regards Matt. xxiv. 30, 31; but as no parallel passages sanction such an interpretation, we conclude it to be without foundation; and propose now, secondly, *to prove from various parts of our Lord's prophecy, that He did not come in the clouds of heaven, with power and great glory at the destruction of Jerusalem by Titus; but that the coming of which He spake is personal, future, and pre-millennial.* The first words which our Lord uttered, after the disciples had put the questions, in Matt. xxiv. 3., were, "Take heed that no man deceive you;" and there is much need of attending to this caution, not only with reference to the "false Christs," concerning whom our Lord immediately spake, but as regards the *nature* of His advent, and the *time* when his prophecies should receive their fulfilment. Let no one take any man's word on these important points, but diligently search the Scriptures, and compare one portion with another, evermore bearing in mind, that Christianity itself rests on facts which facts are Old Testament prophecies most literally fulfilled. The figurative system will not do for *the past*, why then should we apply it to the future?

The Saviour's words in Matt. xxiv. 6, are remarkable, "The end is not yet." Here, I think, "the end" is distinguished from the destruction of Jerusalem; and all the other events which follow throughout the times of the Gentiles. A much longer period seems evidently required for the fulfilment of the 6th, 7th, and 8th verses than occurred between the years 34–70. The Lord tells his disciples, that false Christs, wars, the rising of nation against nation, famines, earthquakes, and pestilences, *were not signs of* "the *end*," but merely "the *beginning* of sorrows. Now, in this "beginning of sorrows," I think the destruction of Jerusalem by Titus is included, and, most probably, many other events relating to various nations. The 9th verse describes the persecutions to which Christians would be exposed. To be "hated of all nations," seems to point to the pagan persecutions of the early ages. After this

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comes apostasy, internal dissensions, mutual hatred, delusion by false prophets, and a general decay of Christian love. I do not think that verses 9–13, in which these predictions of general persecutions, failure of love, apostasy, and other evils are foretold, can be considered as descriptive of the state of Christianity at any period *before* the destruction of Jerusalem; the words must apply to a later and darker era. Nor was it the case that *before* A.D. 70, the disciples were hated "*of all nations,*" and persecuted to the same degree as they were afterwards. I think, then, that the Lord, *first,* in verses 5–14, gives a *general sketch* of the state of things down to "the end of the age," and then, in the second division of the chapter, describes more fully the events of "THE TIME OF THE END," of which time, we have so many details in Daniel and in the Revelation. In the Lord's description of "the end of the age" (ver. 15–31), we have an account of the signs of His coming, of His actual personal advent, and of the events connected with His glorious appearing.

In the 14th verse we read, "This gospel of the kingdom shall be preached in *all the world,* for a witness unto *all nations,* and then shall *the end* come." In the 6th verse the Lord had said, "The end is not yet," not "by and by," or *immediate.* A period characterised by bloody wars, divine judgments, persecutions, apostasy, abounding iniquity in the professing Church, would, as the preceding verses shew, run its weary course, and be closed by one very remarkable sign, viz., a universal *publication* of the gospel, "And *then shall* the end come."

Mr Lyons says, with much confidence, "The end" of verses 6 and 14 has no more reference to the end of the world, than it has to the overthrow of ancient Babylon. If he means by "the end of the world," "the end of the *age,*" concerning which the disciples inquired, I think that he is directly at issue on this point with the teachings of the Saviour. They asked Him about the "end of the *age,*" and desired a sign when *that* end should be; the Lord first tells them what would *not* be a sign (ver. 6), and then he tells them what *would* be (ver. 14) a sign. Why should we turn away from such a direct answer as this? Is it wise to contradict it?

This "end," mentioned in the 14th verse, cannot mean the destruction of Jerusalem, for this would be to confuse the two distinct questions of the disciples together. Mr Lyons allows they are distinct, and asserts that our Lord answers the *last* in Matt. xxv., and not in xxiv. Besides, when in Matt. xxii. 7 the Saviour had described so plainly the destruction of Jeru-

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salem, the *next* thing we read of is "sending out the servants into the highways," which clearly proves, that although the gospel was preached very extensively *before* the destruction of Jerusalem (Col. i. 23; Rom. x. 18); yet, *after* that event, it was more widely spread than before, and became more especially identified *with the Gentiles* than it was while the Jews remained a nation in their own land. This is a very important point for the right understanding of the 14th verse.

It appears to me utterly impossible to limit ver. 4–14 to the events which occurred within forty years after the prophecy was uttered. Neither the history of the nation, the extent of persecution, the growth of apostasy, or the extension of the gospel, answer to the predictions in these verses. We must look further down the stream of time in order to see them fulfilling age after age; perhaps the 14th verse is fulfilling in our own times more fully than in any previous period. It may be that "the end" is not far off, even "the end of the age"—the time of terrible judgment—when the tares will be burned, the wheat be gathered, the faithful "stand in their lot," and "the age to come" begin its blessed course. A very different affair this from the end of the Jewish state. That was only *one* among the *many* things which the Lord pointed out, and though an awful event to the Jews, yet not a time of awful *crisis* and of terrible judgments to the *nations*, such as both Matthew and Luke, in agreement with all the prophets, clearly describe. An able writer observes, on Matt. xxiv. 5–14, "Much as this passage has been neglected, I take it to be the *grand* CHRONOLOGICAL KEY to the whole remaining portion of this magnificent prediction." I would also ask especial attention to this fact, that in many prophecies, and especially those which are chronological, the same ground is frequently *gone over again and again.* A general outline is first given, and subsequently enlarged upon, or presented with fresh features, or under new aspects. Sometimes one point is taken up and dwelt upon in detail. This point is frequently the end or *crisis.* Thus, in Matt. xxiv. 15, after giving a general outline, our Lord refers to one feature in Jerusalem's future history, viz., "the abomination of desolation standing in the holy place," and calls especial attention to it, "Whoso readeth, let him understand." I do not think it can be proved that Matt. xxiv. 15, was fulfilled in the siege of Titus, especially when it is studied in connexion with Dan. vii. 11, viii. 13, ix. 27. The city and temple were burned by Titus, but no abomination (or idol) of desolation then stood in *the holy place.* But these passages will be noticed hereafter.

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The 21st verse declares, "Then there shall be great tribulation, *such as was not since the beginning of the world to this time, no, nor ever shall be.*" Those who assert that this great tribulation took place in the year 70, are bound to shew that Dan. xii. 1, 2, Jer. xxx. 4–12, 23, 24, were then fulfilled; whereas these passages, which speak so clearly of a time of *unequalled trouble*, speak also of the *deliverance* of Israel in connexion with it. There cannot be two or three different times of trouble, concerning *each* of which it can be truly and emphatically said, "None is like it." I entreat the reader to ponder this point, and compare the various passages referred to. The 22d verse states, that such will be the intensity of that time of trouble, "that, except those days should be shortened, there should no flesh be saved." Do not the prophets Isaiah and Jeremiah refer to this same time of trouble? "Behold, the Lord maketh the earth empty, and maketh it void, and turneth it upside down, and scattereth abroad the inhabitants thereof;" again, "the inhabitants of the earth are burned, and *few men left*" (Isaiah xxiv. 1–5). "The indignation of the Lord is upon *all nations*, and his fury on all their armies: he hath utterly destroyed them; he hath delivered them to the slaughter" (Isaiah xxxv. 1). "The slain of the Lord shall be in that day from one end of the earth to the other end of the earth" (see Jer. xxv. 30–33, with Jer. xxx. 23, 24). All these passages refer to that *crisis* of the nations, "the great tribulation;" and in connexion with *each*, as in Dan. xii. 1, 2, and Jer. xxx. 6, 7, we have the deliverance of Israel. Therefore, I conclude that Matt. xxiv. 22 *cannot be limited* to the destruction of Jerusalem.

In verse 23, our Saviour says, "If any man shall say unto you, Lo, here is Christ, or there, believe it not." If these words are compared with Luke xvii. 23, 24, I think they will be found to point to the period immediately preceding the second advent. That somewhat similar things occurred before the destruction of Jerusalem may be true; for as one of God's judgments is frequently a type or foreshewing of another, so there may be a great similarity in the signs which precede these judgments, as also in the moral condition of the people, and in the delusions employed by Satan and his emissaries. I think that, between the moral condition and bitter sufferings of Israel in the days of Titus, and those characteristics and sorrows which will mark that nation at the "end of the indignation," there will be many points of similarity. Our Lord in this prophecy, even as the prophets generally, dealt with that which was ultimate and final, making use of that which was

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proximate as a *sign*—the one being in the foreground of the prophetic picture, and the other, even the more vast and terrible, looming up in the distance. Illustrations of this occur in such passages as Isaiah xiii., Hab. i., Jer. l., neither of which have yet been *completely* fulfilled in the past history of Nineveh and Babylon.

In 24th verse we read, "For there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch, that if it were possible, they shall deceive the very elect." Whatever deceivers or miracle-workers might have appeared among the Jews, A.D. 68–70 (and I do not recollect reading of any of the latter), I can but think that when Rev. xiii. 13–15 shall be fulfilled, the words of this verse will be found true *to the letter*. All the world will wonder after, yea, worship the beast and his image, except "those whose names are written in the Lamb's book of life." It is worthy of observation, that our Lord speaks of false Christs in the 5th verse as the *first* thing that would occur; and then He speaks of them again *more* fully in immediate connexion with His second advent: thus distinguishing between what took place in a very early period of Christianity, and what shall occur at the close of the dispensation. It is at the latter period that "great signs and wonders" are done; agreeing, I think, with 2 Thess. ii.—"whose coming is after the working of Satan, with all power, and signs, and lying wonders," by which all "who receive not the truth in the love of it will be deceived;" "for *this cause* (even their-hatred of truth) God shall send them strong delusions." God's elect will be preserved from soul-ruining error; all besides, of the Antichristian nations, will receive the mark of the beast (2 Thess. ii. 13), and sin beyond the hope of mercy.

29th verse—"Immediately after the tribulation of those days shall the sun be darkened," &c. This tribulation is described in verses 21, 22, and must, of necessity, be the same as that in Dan. xii. 1, as before proved. In Luke xxi. 22–24, the period of this tribulation is called "the days of vengeance," that *all things* which are written may be fulfilled, including, of course—for these are among the "all things written"—the desolation of Israel, the captivity of the Jews among *all nations*, the treading down of Jerusalem UNTIL *the times of the Gentiles are fulfilled.* There can be no doubt about this, if Matthew, Luke, and Daniel are compared. Now, immediately *after* this tribulation, when Jacob shall be "saved out of his trouble" (Jer. xxx. 7), the sun will be darkened, the heavens shaken, men's hearts fail, and, in close connexion

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with all this, "the Son of man will appear." But how can the darkening of the sun and moon, the shaking of the heavens, the falling of the stars, be the figures "of the destruction of the Jewish theocracy," as Mr Lyon asserts? or how can the 29th and 30th verses be applied to the Jews as a nation, seeing that it is *after* their tribulation from *man* is *finished*, that these things take place? I should rather conclude, that in Luke xxi. 25, 26, we have that judgment on the enemies and oppressors of Israel, of which the Word of God speaks so much and so often. Deut. xxxii. 41–43, is a most striking parallel. Then the Lord will "take out of Israel's hands the cup of trembling, and put it into the hands of those that oppress them" (Isaiah li. 22, 23). Then will come that shaking of the heavens and the earth so often foretold (see Hag. ii., and which Heb. xii. 28, 29 shews is yet future), in order that God may "plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isaiah li. 16). Let it be particularly observed how *precise* our Lord's language is. He does not confuse or even *identify* "the tribulation," "the signs," and "the coming," but carefully distinguishes the first from the other two. IMMEDIATELY AFTER the tribulation of these days (Matt. xxiv. 29)—"in those days *after* that tribulation" (Mark xiii. 24)—come those sights and sounds in heaven so much dwelt upon; and *then*, "the Son of man coming in the clouds with power and great glory" is seen. Mr Lyon seems to confound these things together, whereas I think that a clear distinction is made by Christ, an order is carefully observed, and that, in so doing, He has respect to the question of His disciples, "What shall be the *sign* of thy coming?" In the former part of the prophecy he tells them, as we have seen, of certain events which are *not* the sign of His coming, "*the end* is not yet;" but, in the latter part, He speaks of the unequalled season of tribulation as being the great constituted sign. Immediately after the tribulation (immediately! no word can be more emphatic), the signs are seen in heaven; then the nations are cast into perplexity, "looking for the things coming on the earth;" and then "the Son of man comes."

The learned Bishop Horsley observes on the 29th verse: "These signs, therefore, are not to take place till the time comes for the fulfilling of the times of the Gentiles, not, therefore, till the restoration of the Jews. They cannot, therefore, be intended to denote the *beginnings* of that dispersion of the Jews, from which they are to be restored *when these signs take place*. Nor can the coming of the Son of man, which is *still*

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to succeed these signs, be His coming figuratively to effect that dispersion by the arms of Vespasian. The dispersion, I say, of the Jewish people, which, by a considerable interval, was to *precede* these signs, *cannot be the same thing with the coming of the Son of man, which is to follow them.* Mr Lyon tries to escape from this inevitable conclusion, which is quite sufficient to crush his system, by asserting, "It is evident, however, from the reasons given above, that this allusion to them (the times of the Gentiles) is introduced *incidentally.*" The very opposite, I think, is most evident. To put Luke xxi. 24—"Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled"—in a parenthesis, or to make any part of it "incidental," would never have been thought of by any one, if a previous resolution had not been formed to force all the terrible and sublime predictions of Matt. xxiv. and Luke xxi. *into the narrow compass of the destruction of Jerusalem.* The necessities of the case required it; and it is an old saying, "Necessity has *no law.*" I hope to shew, when answering objections, that the reasons given for this singular procedure are utterly insufficient.

The 30th and 31st verses are next in order; and, though I have already examined these at some length, I must not now pass them over without a few remarks. "The Son of man coming in the clouds with power and great glory;" "the mourning of the tribes of the earth (or land);" "the sending forth of the angels;" and "the gathering together of the elect," are the glorious themes of these verses. Now, if "*the* tribulation takes in the sorrows of the Jews; if the darkening of the sun and moon, and the falling of the stars, set forth the downfall and removal of the Jewish state and polity, what else occurred about the year 70, *after* these things, as asserted by Mr Lyon, to answer to the coming of the Son of man. He tells us that Jerusalem fell, and that the Jewish state and polity were removed, A.D. 70, by the fulfilment of Matt. xxiv. 29, how, then, can the coming of the Son of man in the next verses be also the same destruction of Jerusalem? Two things, also, should be observed in this expression, "the coming," &c., viz., that the definite article is used, we read not of *a* coming, but "*the* coming" (Matt. xxiv. 27). We are told by modern writers of *a* coming of Christ at death, *a* coming to destroy Jerusalem, and *a* coming in providential dispensations; now, suppose, for the sake of argument, we allow all this, still *here* is "THE coming" spoken of so constantly throughout the New Testament. Mark, also, it is the coming of "*the* SON OF MAN." "Is this term (it has been asked) at all applicable to Him, except as having the

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human nature in union with His divine? Some scholar who went through the Greek Testament, and marked down every passage in which the term, 'Son of man,' is used, found that they were eighty-two in number; that in every instance except two, the term is never used but by the Saviour himself; and that in every instance except one (which Griesbach says is omitted in some MSS.) the term, 'Son of man,' is absolutely restricted to the actings of the Son of God, *as clothed with the nature of man*, never being applied to the operations of the Holy Spirit, nor to God's execution of judgment on wicked nations, nor in any case in which there is not *the palpable presence of Him who was made in the likeness of men*." Ought not these considerations to have some weight?

If the coming of "the Son of man" mean Roman armies, how did Roman armies "send forth angels to gather God's elect?" In what sense were those elect "*gathered together* from all ends of the earth" in the year 70? Again, Jesus had said, "Ye shall not see me till ye say, Blessed is He that cometh;" did they who rejected Him as coming in the name of the Lord see Him in the clouds at the destruction of Jerusalem? Surely not! seeing that they did not then "bless Him." Once more, what benefit did the destruction of the Jewish state confer on Christianity, so as to fulfil Matt. xxiv. 31, and Luke xxi. 28–31, in the sense in which Mr Lyon interprets them? Did the gospel then begin to sound in any *new* sense? Had it not sounded over the Roman earth before this? (Rom. x. 18; Col. i. 6). Did not Christianity, though it spread wider afterwards, begin to decline and become shorn of its spiritual glory *about this very time?*

Other questions might be asked, and other observations made, shewing how utterly impossible it is to apply verses 30 and 31 to the destruction of Jerusalem; but I leave this passage with this one question, "Suppose that our Saviour *had intended* to inform His people beforehand concerning His personal advent, and 'their gathering together unto Him,' could He have used language more appropriate, direct, and perspicuous, and more verbally in agreement with other testimonies of Inspiration, which all allow refer to these two great events, *than He actually has used?*" Why, then, make it only a *figure* of another event, which he had repeatedly foretold in *simple terms, and without in a single case referring in any way to His "coming?"*

I pass on to the 33d verse: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." By comparing all the evangelists, I think it will appear that

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by "these things" we are to understand the events included in the time of tribulation, also the signs in the heavens, the perplexity on earth, and the distress of nations. The beginning of these (Luke xxi. 28), like the first budding of the fig-tree, will shew that the Lord is coming, and that "the kingdom is near at hand, even at the doors." They will likewise testify that the redemption of the saints, or their gathering together in resurrection, draweth nigh. In what sense "the kingdom of God was nigh," or redemption drew nigh, at the destruction of Jerusalem, or why waiting, suffering saints should *then* "lift up their heads and rejoice," does not appear, and cannot be made to appear, the whole thing is so incongruous; but when we take in the Lord's advent and the resurrection of the saints, all is plain; much reason, indeed, have they to rejoice in hope of these events.

36th verse—"But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son (see Mark xiii. 32), but the Father." Does not this very solemn language seem truly applicable to that most awful and glorious of all events yet in the womb of futurity? Some have thought that Rev. i. 1 casts some light on this subject—"The Revelation of Jesus Christ, *which God gave unto him.*" The great theme of this "revelation," is the day of God in connexion with the advent of Christ, its preceding and accompanying events. Does this teach us (for I do not attempt to decide) that the knowledge which the Son of man had not on earth *as man,* was given to Him in Heaven? It is worthy of notice, that *after* the destruction of Jerusalem the Saviour gave John a revelation for the Churches, in which He twice speaks of His coming in the same terms as he did on Olivet in Matt. xxiv. 30, 31 (see Rev. i. 7, xiv. 14). Would He have done this if He had already fulfilled it? The types of the days of Noah and Lot, as referred to in Matt. xxiv., Luke xvii., do not answer to the times which preceded the desolation of Jerusalem. Let any one read Jewish history for thirty years before the year 70, and say whether these were times of peace and outward prosperity. I think it can be shewn, that some time previous to the final blow which fell on the Jews, the state of that people was one of misery and oppression—not a time of rest, security, and repose, such as the days of Noah and of Lot typified, but quite the opposite. "The Jewish war," as it was called, did *not* come as a "*snare,*" sudden and unexpected; while many passages teach us that such will be the state of things before the last tide of judgment sets in upon a guilty world. Our Lord says His second advent "shall

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come as a snare on *all them that dwell on the face of the whole earth,*" and other scriptures teach that this judgment includes many nations and countries beside the Jews (see Matt. xxiv. 7; Luke xxi. 25, 26). The judgment and the coming which our Lord predicts, will find the world at ease and in security, steeped in worldly cares and enjoyments (Luke xxi. 31–36; Matt. xxiv. 37, 38). The word translated "dwell" (Luke xxi. 35), says one, is of moral import, and denotes to be "settled," or "seated in the earth." Just before this storm bursts, the doomed nations will be in "the height of worldly glory," singing the lullaby of "peace and safety," until *sudden* destruction comes (1 Thess. v. 3).

Matthew xxiv. 40, 41—"One shall be taken, and the other left," seems rather to refer to the separation which will take place at the rapture and resurrection of the righteous, than to anything which happened at the downfall of Jerusalem. The parable of the virgins (Matt. xxv. 1–10) furnishes a comment on those words, and suggests a very solemn application.

The ten closing verses of the chapter contain the Lord's own application of this great prophecy. A more solemn and heart-searching passage is not to be found in the Book of God. How it applied to Christian professors, in connection with the destruction of Jerusalem, I really cannot see; but its bearing with reference to the Lord's personal coming is obvious, and, thus applied, has been found useful in all ages. The Lord's personal advent is always spoken of as sudden and unexpected; not so was the coming of the Romans. No one of calm common sense, in those days, would fail to see what course things would take. In what sense were Christians to be *ready* for the Romans? Wherein did the Lord then make the servant who was "ready" for the Romans "ruler over all his goods?" and were any evil servants *then* judged and sentenced? It is evident that the parables of the next chapter explain the meaning of these closing verses, and that both chapters refer to the same period. *Then,* when "the Son of man comes in the clouds with power and great glory," "He sits upon the throne of His glory" (Matt. xxv. 31). These two texts are evidently parallel, referring to the same *time* and *events.* The two chapters, also, are bound together by links which no criticism or systematising can sever. Mr Lyon has made the attempt, by stating that the question of the disciples, "What shall be the sign of thy coming, and of the end of the age?" is answered, not in Matt. xxiv., or in Luke xxi., but in Matt. xxv. But I pray you to observe, that the disciples' question is concerning the "WHEN?" and to *that,* the twenty-fifth

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chapter *gives no answer* whatever. *There is no chronology, no note of time, no order of events in it.* The whole chapter respects *character*, whereas the twenty-fourth chapter *does* give an answer to the "WHEN?" and also to the "WHAT?" of the disciples. "*When* shall these things be, and *what* shall be the sign of thy coming, and of the end of the age?" In Matt. xxiv. we have events placed in regular order, and signs mentioned "which will be plain to the wise who understand" (Dan. xii. 10), even as the budding fig-tree is a sure sign of coming summer. By the way, no bright summer, but a dreary winter, followed the invasion of Titus—Jewish desolations, and Gentile "dark ages," succeeded this exploit. I ask, further, Are not the two chapters bound together by the first word, "THEN?" and what right has Mr Lyon to put thousands of years, including the millennium, between Matt. xxiv. and xxv., limiting the 24th to the desolations of the Jews, and applying the 25th to a second advent beyond the millennium? Again, does not the exhortation in Matt. xxv. 13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh," agree most exactly with those in xxiv. 42–51, shewing that both apply to *the same time*, and neither to the destruction of Jerusalem? Christians who lived in the time of Titus, were far away over the Jordan at Pella, *before* the judgment came on guilty Jerusalem.

I cannot think that the disciples who put the questions to our Lord, "When shall these things be, and what shall be the sign of thy coming, and of the end of the age?" would limit all His glorious words to the gloomy and horrible subject of the war of Titus. When the Lord once before spoke of His "coming in His kingdom," he shewed them the meaning of the term by taking them up into a mountain, and clothing Himself with *glory;* thither came glorified saints, even Moses and Elijah; "the glory of God" also rested on "the holy mount"—a beautiful type or foreshewing of what Christ's kingdom will be when fully revealed, and which Peter refers to as "the power and coming of our Lord Jesus Christ." How different "the Tabor scene," and the "Titus invasion!" Yet Mr Lyon quotes Matt. xvi. 28, to sanction his application of the prediction, that Christ will "come in the clouds with power and great glory," to the murderous onslaught of Roman legions. Surely millenarians ought not to be taunted with "incongruities" after this. I would just observe here, that, so far from Matt. xxiv. not containing any reference to the last of the questions of the disciples, as Mr Lyon asserts, our Lord twice refers to the *last* question in the beginning of the

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chapter. In ver. 6, he says, "The *end* is not yet;" and at ver. 14, "This gospel of the kingdom must first be preached among all for a witness, and then shall the *end* come."

Surely any Christian, uninfluenced by system, must at once perceive that Matt. xxiv., *as a whole,* protests against the interpretation of Mr Lyon. It refuses to be bound to the chariot wheels of the post-millennial theory. It cries as with a voice of thunder, "Beware, ye Gentile professors, beware of believing that my burden of woes was exhausted when Jerusalem fell by the arms of Titus." The Jew has indeed fallen on the stone of stumbling, and been broken, but on whomsoever that stone shall fall it will grind him to powder! It is, I think, no light thing so to interpret this chapter, as to make our Lord use the language of "hyperbole." If Matt. xxvi. 64, Mark viii. 38, 1 Thess. iv. 16, Rev. i. 7, refer to the second personal coming of Christ and the resurrection of the saints, and if Matt. xxiv. 30, 31, and Luke xxi. 27, 28, where the very *same expressions* occur, refer to an event of providence like the Jewish war; then certainly in the latter case, more is spoken of in the prediction than the event realised; and thus this interpretation lays the Great Prophet open to the charge of using hyperbolical language. This we are sure cannot be the case, and therefore look for an event, even His own glorious appearing, corresponding in every respect with the words which He uttered.

Mr Lyon's remarks at page 58 of "Millennial Studies" somewhat surprised me. In speaking of Dr Bonar, he says, "How could he maintain that in the chapters in question (Matt. xxiv., Luke xxi.) Christ is referring to His personal advent? He could not but know that there are difficulties in the way of this interpretation, which are generally considered as insuperable, and that commentators *universally,* if we mistake not, regard Christ as referring *primarily,* at least, to the destruction of Jerusalem. Does not Dr Bonar stand alone in his application of this prophecy?" I have looked at Dr Bonar's words as quoted by Mr Lyon, and also at the thirteen pages written on this chapter in reply to Dr Brown (see Bonar's "Coming and Kingdom," pp. 311-323), and I can find nothing *novel* in what Dr Bonar has written. I consider that he never intended to teach that the destruction of Jerusalem was not *referred* to by the Lord, but, to use his own words, "to shew how *impossible* it is to apply the *whole* of this prophecy to the destruction of Jerusalem." I do not know of any insuperable difficulties in the view which he and many more take; but I have pointed out many insuperable difficulties in Mr Lyon's interpretations.

I scarcely think that Mr Lyon is borne out in what he says

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about " commentators universally." In the first place, very few fully agree with himself; some differ from him in part, and many are quite opposed to him. I have not found one commentator except Dr Gill who goes the whole length with Mr Lyon. Dr Doddridge, Dr Guyse, Barnes, Henry, Brown, Poole, and others are all obliged, more or less, to refer *some* texts to the second coming of Christ and the resurrection of the saints. Dr Jonathan Edwards clearly shews that Matt. xxiv. was *not* fulfilled at the destruction of Jerusalem, and considers that the tribulation mentioned (ver. 29), is not yet over. This view is also taken by Mr Faber in his " Sacred Calendar of Prophecy." These eminent men were not pre-millennialists.

Mr Cuninghame quotes the following observations from Dr Cressener: " It found *an almost unanimous consent* among all sorts of interpreters that this coming of the Son of man (Matt. xxiv. 30), *must be His second coming in glory*. Grotius himself is forced in this to be of the same mind with the rest." Gibbon the historian shews that this was the view held by the primitive Church, but stumbling, as others have done, over the term, "this generation," he adds to his testimony a *sneer* against prophecy. Mr Begg says, " that the passage has been understood as referring to the second advent by the *collective representatives* of the Church in different ages;" and proves this by citations from, and references to, the Geneva Confession of Faith, the Scots Confession, and the Westminster Confession and Catechism.

As regards the views of Dr Bonar, and what Mr Lyons says about his " standing alone," I could find fifty pre-millennial *writers* in my own library (which is not large), whose views of our Lord's prophecy are substantially the same as his. But Mr Lyon does not appear to be very deeply read in the millenarian controversy. About twenty-five years ago, Mr Begg wrote a series of letters upon these chapters, which, I think, Mr Lyon or any one else would find it impossible to answer. I might point him also to Bishop Horsley's sermons on Matt. xxiv. 3; to Cuninghame's Critical Examination of Faber, pp. 95, 110; to B. W. Newton's " Aids to Prophecy," Series the First, pp. 101, 126; to Nathaniel Holmes' " Resurrection Revealed," p. 211; to " Fry on the Second Advent," vol. ii. p. 187; to Mansford's " Apology for Millenarianism," p, 127; to Birks' " Elements of Prophecy," pp. 192, 239; to Molyneaux's " Israel's Future," p. 82; A. Bonar's " Redemption Draweth Nigh," p. 273; to Wood's " Last Things," p. 217; and not to mention more, which it would be easy to do, to Mede's Works, p. 752. How passing strange that Mr Lyon should write as he has done respecting Dr

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Bonar's views of this prophecy being novel! But apart from human opinions, the wonder is how any one should attempt to interpret our Lord's prophecy, and leave out His personal advent.

Martin Luther observes truly, "Christ saith they shall see the 'Son of man,' and by this He hath most clearly expressed that this coming of His shall be corporeal, and that He will be seen bodily of all as the Son of man, in a bodily form indeed, but also with great power, with great armies of angels, and with most admirable glory and majesty, sitting upon a bright cloud, and surrounded with all the companies of all the saints. Of which day and appearing of Christ, the Scripture everywhere testifies many things, and all things do indeed look unto this."

In the next article I will endeavour to shew that a considerable part of our Lord's prophecy will be fulfilled in connexion with a *future* siege of Jerusalem, and by His own glorious appearing.

ART. III.—READINGS IN FIRST CHRONICLES.

CHAP. II. 18-55.—MORE ABOUT JUDAH'S POSTERITY, AND SOMETHING ABOUT JUDAH'S POSSESSIONS.

A POET, expressing a great truth in an exaggerated form, has said that he never felt so awed or so interested by aught in heaven, earth, or chaos, that dreams could ever help him to picture, or imagination work out, as by a look into the *mind of man.* To gaze into this deep, or even to get a glimpse of what passes there, was to the poet a matter of absorbing interest. And he is not alone in this feeling. Who of us does not sympathise with him in it? Who of us but instinctively desires to know not the man only, but the *mind* of the man? Never do we light upon a muster-roll of names without being conscious of an irresistible desire to connect each man's history with his name, taking his history as the exponent of his mind. And thus it is we feel in reading the chronicles of names in this book. We cannot escape from the wish to know at least a little about these persons; and we are glad to make an attempt to unlock the secret of their thoughts by interpreting the signification of the names given them by their parents, and given at

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the child's birth, when the heart was overflowing with feeling, or when the circumstances in which the birth took place may be supposed to have cast their shadow over the new-born child. We are encouraged, nay authorised, to make this attempt in reading these verses, by finding Jacob's family names, all of them full of meaning and pointing to passing events or present feelings; aye, and by finding that the same statement holds true of Noah, so near the flood, and of Seth, so near the world's creation. So, then, we again take up Judah's genealogies.

Ver. 18, 19, 20.—"And Caleb the son of Hezron begat children of Azubah his wife, and Jerioth: her sons are these; Jesher, and Shobab, and Ardon. And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. And Hur begat Uri, and Uri begat Bezaleel."

We have in these Chronicles no more than some prominent names. Hence *Caleb* is called "son," *i.e.*, descendant, of Hezron, and no hint is given here that *Jephunneh* was his father. Caleb could not be grandson of Pharez, and yet contemporary of Moses; but the difficulty vanishes when we know that a link, or more than one link, of the chain has been omitted. Jephunneh, a descendant of Hezron, begat Caleb and Kenaz. There is another Caleb whom we shall yet notice (ch. iv. 11), distinct from this well-known friend of Joshua. We are getting, then, only a selection, not a complete genealogy: and so the history passes to *Caleb*. But why to Caleb? It seems that as *Jesse's* house has been spoken of at length, because of his connexion with the coming Messiah, so Caleb is taken next, on account of his having so unhesitatingly believed all that the Lord spoke, "fully following the Lord,"—a pattern to after ages. The youngest son of Hezron is promoted to honour above his brethren, by his faith.

He is the same as *Chelubai* in ver. 9: the man "who had the basket,"—marked out at his birth by his father as one whom God would supply with daily bread and all needful provision. One event in his domestic history is mentioned here—"*Caleb caused a woman, Azubah, to beget children*" (this is the sense of הוֹלִיד in Isa. lv. 10 and lxvi. 9); or, to express it otherwise, "*Caleb begat children by a woman, Azubah.*" And if the clause strikes us at first reading as peculiar, we have only to read it more attentively to discover why this phraseology is adopted. The historian wishes to tell us something about this woman whom Caleb married. She had two names, each no doubt significant of events in her history. She was "*the woman Azubah* (*i.e.*, forsaken) and *Jerioth*" (*i.e.*, friend, or,

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made a companion*). She was called "*forsaken*" at her birth, but Caleb, by marrying her, made her one who had found a friend. Her simple history reminds us of Isa. liv. 6, where the daughter of Zion appears as "a woman forsaken" (אִשָּׁה עֲזוּבָה) and grieved in spirit, who nevertheless becomes "a wife of youth." Is not this *Azubah* becoming *Jerioth? forsaken* Zion in the latter day become the *companion* of the Lord, her husband?

"*Her sons are these:*" that is, Caleb's sons by her, for he had more sons by another afterwards. Her sons were named *Jesher*, "the upright," significant of what Caleb would fain see his son become; *Shobab*, "rebellious" (Furst); and Ardon, "brought low." Was it accidental that these three names gave a summary of man's estate? God made man *upright*, but man *rebelled*, and his state of sin *brought him low*, into a state of misery.

Caleb, when Azubah was dead, took another wife. Her name was *Ephrath*, "fruitful." From one who bore such a name he might anticipate a numerous seed; but she bare only one son, *Hur*, "the noble one." But this is he who was famous in Israel; for he stood with Moses on the hill and held up his hands, in company with Aaron, in the day of the victory over Amalek. His son, *Uri*, "my light," or "fiery," is famous only in his son, *Bezaleel*, whose name signifies "*under God's shadow.*" Did the father's name tell of the overpowering heat of the iron furnace of Egypt, or of God a light amid the gloom of bondage, while his son's name set forth their God as the shadow from that fire and heat? The father says at his son's birth, "The Lord is our shield; let us place him under that shadow in these awful times." And while led by these circumstances to fix on such a name, that name became afterwards singularly significant in another manner, when Bezaleel built the *tabernacle*, that tabernacle which said, "Israel is a people under the shadow of God!"

Judah's tribe has the honour of possessing Hur, who signalised himself by his part on the hill with Moses, and Bezaleel, who, with his fellow, built the tabernacle, both descended from Caleb, who "followed the Lord fully." Messiah's tribe gives

* This is the sense, if we derive the name, not from יְרִיעוֹת, "the curtains of a tent," *q.d.*, the curtained one, but from רֵיעַ (Job vi. 27), "companion" or "friend." The יְ is the prefix used to form proper names, *e.g.*, Jerahmeel. At the same time, the other etymology (which is that given by Gesenius) yields a good meaning: "One no longer in the open field, but brought under the curtains of the tent."

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indication of pre-eminence by one helping others to intercede, another setting up a volume of redemption truths, and another wholly following the Lord. This was to be Messiah's pre-eminence in His one person; especially when in His humiliation the obedience of His life exhibited more than Caleb's following of the Lord, while in His intercession He infinitely surpassed Hur, and Moses, and Aaron, and shewed Himself the true Bezaleel, bringing into being the true Tabernacle, and building the Church into the Temple of God.

Ver. 21, 22, 23.—"And afterward Hezron went in unto the daughter of Machir, the father of Gilead, whom he married when he was threescore years old; and she bare him Segub. And Segub begat Jair, who had three and twenty cities in the land of Gilead. And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir, the father of Gilead."

We are told of another son of Hezron's, born like Isaac, when his father was advanced far in years. *Segub* is the son's name, and it means "set on high," lifted up above foes, and lifted out of a low estate. It is used thus in Ps. cvii. 41, Ps. xci. 14, and often elsewhere—fit truth to be held forth in the tribe of which Christ was to come, Christ who setteth us on high, Christ who is Himself set on high, above every name that is named, Christ who shall be manifested yet as the true "Segub." The mother of this Segub was of another tribe. She was daughter of *Machir* ("purchased one," most fitting name for a believing man and a redeemed Israelite); and Machir belonged to the tribe of Manasseh (Numb. xxvii. 1). Thus was it brought about that Messiah's tribe, Judah, should have in its veins the blood of other tribes, that so it might the more be established that Messiah was not for one tribe only, but for their brethren too.

Jair (the same word as *Jairus*, Mark v. 22, even as the man himself may have claimed to be a descendant) is the name of Segub's son, and signifies "illustrious." Taught from his very infancy to do deeds that might correspond to his own name and his father's, this man became very famous. He possessed twenty-three cities of his own in Gilead, which were called "Havoth-Jair," towns of Jair, from him; others he won in battle, for he took *Geshur* (the modern district of *Djedur*) and a portion of *Aram*, or Syria, called Aram-Maacathi (see 1 Chron. xix. 6, comp. with Deut. iii. 14); and along with these districts the strong city *Kenath*, large ruins of which still remain.* And thus Messiah's tribe began to wax great, and

* Porter's "Damascus," vol. ii. p. 222, describes these ruins, which are at this day known as the ancient town of *Kenawat*.

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to shew something of the might of the "Lion of the tribe of Judah." Jair subdues his enemies, and can point to sixty cities as monuments of his victory.

And let it be noticed as a peculiarity of Hebrew genealogy, he who marries the heiress does not assume *her* name, as with us, but *vice versa,* she sinks out of sight, and he becomes *the son of her father.* Hezron became *Machir's son,* and from him got three-and-twenty cities as part of his father, Machir's, inheritance. Does not this illustrate Jer. xxxiii. 16, "*She* shall be called *The Lord* our righteousness?"

Ver. 24.—"And after that Hezron was dead in Caleb-Ephratah, then Abiah, Hezron's wife, bare him Ashhur (אַשְׁחוּר) the father of Tekoa."

There was a woman named *Abiah*—"Jehovah is my father"—whom, from her peculiar name, we might conjecture to have been left fatherless when her mother bare her; this woman was married to Hezron in his old age, but whether before or after the death of his former wife is not recorded. Soon after his marriage with Abiah, Hezron died, while residing at the town of which his son Caleb had taken possession, and to which he gave a new name, composed of his own and his wife's, "*Caleb-Ephratah*"—a felicitous combination, for it speaks of "basket-store abundance."

Abiah's son, born after his father's death, receives the significant appellation, "*Ashhur,*" that is, "black," or "dark," because of the melancholy circumstances of his birth. This man, however, has a son, *Tekoa,* "pitcher of tents," or "sounder of the trumpet," who emulates his uncle Caleb, and founds or rebuilds the town of Tekoah. Messiah's tribe, in spite of many a cloud in its sky, goes on; and among its branches we find the builders and repairers of waste cities, captured no doubt in war. Messiah Himself was yet to appear, the great Restorer of waste places, He who shall build up ruined Zion.

Ver. 25, 26.—"And the sons of Jerahmeel, the first-born of Hezron, were, Ram the first-born, and Bunah, and Orem, (and) Ozen, and Ahijah. Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam."

It is only now we are told of the descendants of Hezron's first-born, Jerahmeel—the Lord displaying sovereignty in thus, from time to time, making the first last, giving the higher place to some other than to him whom man expected to find on the pinnacle. This is the sovereignty which, by doing such acts, claims a right to itself to do at any time deeds of mercy to the most unlikely and undeserving; and it is fit that this sovereignty should often shine forth in *Messiah's tribe.*

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Jerahmeel's son, *Ram* (called after his uncle, ver. 9, a thing by no means very common in Israel), indicates his father's hope and desire in his name, "height;" even as do *Bunah*, "understanding," *Oren*, "the pine or mountain ash," and *Ozem*, "strong." It is generally thought that *Ahijah* was a brother to these, his name being placed by itself (for "*and*" is not in the Hebrew) for some reason unknown to us. "Jehovah is my brother," is the signification. These names of Jerahmeel's sons speak of high thoughts, and expectations, and aims, befitting the tribe of Judah. Elsewhere, we find him giving name to a region of the tribe (1 Sam. xxvii. 10).

His other wife, *Atarah*, "crown," may have been famous; at any rate, her name comes in well among the members of royal Judah. Her son, *Onam*, "the strong," bears the name of one of Esau's descendants (chap. i. 40). Is it not, *q. d.*, Judah will not leave Esau to claim "strength" to themselves; Judah's sons must be mightier than Esau's?

Ver. 27.—"**And the sons of Ram, the first-born of Jerahmeel, were Maaz, and Jamin, and Eker.**"

The two first of these signify, "stronghold," and "right hand,"—appropriate appellations in the tribe that is to be pre-eminent. But *Eker* is a word that is less easy to understand. It is "shoot," or "root"—used at times of one who settled in land, and became "*root*" of a family there. See Lev. xxv. 47. Was this his father's hope concerning him? Did Ram cherish the expectation that *Eker* would found some remarkable family? Or had he his eye on *the Messiah* yet to come, when he named his sons? Was he reminding them that they needed a *stronghold*, and one who would be a *right hand*, and who would be the *root* of an undecaying race?

Ver. 28.—"**And the sons of Onam were Shammai, and Jada. And the sons of Shammai, Nadab, and Abishur.**"

Shammai is "renowned," *Jada* is "well-known;" *Nadab* is "princely," and *Abishur* is "father of song" (Furst), or "father of the (fortified) wall." All these speak something of ambition; they breathe aspirations after fame and distinction. It is *Messiah* alone who can truly appropriate them all.

Ver. 29.—"**And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.**"

There are not a few noted women in this tribe, more indeed than in any of the others. We have met with Zeruiah and Abigail (ver. 16); with Azubah or Jerioth (ver. 18); with Ephrath (ver. 19); with the daughter of Machir (ver. 21); with Abiah, (ver. 24); with Atarah (ver. 26). We are yet to

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meet with others (ver. 34, and ver. 48, 49); and here we have Abihail; and all these, exclusive of Rahab, Ruth, Achsah, and a few other female names elsewhere occurring. Thus Messiah's tribe is one in which woman is not unnoticed, but is set on high.

This *Abihail* means, "bright star is my father" (from הֵילֵל "the morning star," though a few MSS. read חַיִל "worth") fit name for one whose husband's name pointed to a father of might. Her son's names were given for reasons sufficiently suggestive: *Ahban*, "brotherly, or "amiable;" *Molid*, "a begetter." She sought for her home peace and prosperity.

Ver. 30, 31.—"And the sons of Nadab, Seled and Appaim; but Seled died without children. And the sons of Appaim, Ishi. And the sons of Ishi, Sheshan. And the sons of Sheshan, Ahlai."

Seled is "exultation," as if the parents' heart leapt for joy at his birth. But, such is human hope! this son died childless, probably died in early life. His brother, *Appaim*, may have been so called on the death of Seled, *q.d.*, "*double portion*" (see אַפַּיִם, 1 Sam. i. 5), as being one who must in his own person do for them what they expected two sons to have performed. It is not usual in Judah to find childless households; but even Judah must learn, by an occasional instance, that the Lord is sovereign.

Appaim's son is *Ishi*, "my salvation;" and his son is named *Sheshan* "the lily" (like the Greek *Narcissus*, says Furst), or "joyful." It would seem that sovereignty was purposed to be manifested by the peculiarity of some generations of his family, viz., one son only to continue the line of Nadab, of Appaim, of Ishi; and we shall soon see the same in the line of Sheshan also, with an additional feature of a singular nature.

Sheshan's son is called *Ahlai*, "well-adorned." Gesenius suggests the name may be rendered, "O that!" while a third suggestion is that it signifies, "brother to me." We shall find at ver. 34 that this "*Ahlai*" is an *adopted son*, who seems to have got this other name on occasion of his entering Sheshan's family. Sheshan may have given the new name in allusion to his hope that his family might thus be continued in Israel, if we take either of the two latter etymologies: and if we adopt the first, (which is as natural as any), the intention of the name is to set forth the excellent qualities of Jarha (ver. 34), who became son to Sheshan under this appellation.

Meanwhile, let us read on.

Ver. 32, 33.—"And the sons of Jada, the brother of Shammai, Jether and Jonathan; and Jether died without children. And the sons of Jonathan, Peleth and Zaza. These were the sons of Jerahmeel."

Here is a case similar to ver. 30. Jada has a son, who dies

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childless, and probably early, viz., *Jether*, "excellency," so named in the pride of his father's heart. But as *Seth* was given, and acknowledged as given, by the Lord instead of Abel, so *Jonathan's* name, "gift of Jehovah," indicates that his father saw the hand of Him who gave and who took away. This Jonathan called his sons *Peleth*, "swiftness," or "escape by fleeing," and *Zaza*, "moving to and fro," for reasons not obvious to us, but which seem to speak of stirring events that made the family wander from their homes.

Such is Jerahmeel's posterity. But we are not done with his posterity yet. The genealogy returns to one of his race, *Sheshan*, mentioned ver. 31, in order to note a very singular occurrence in that family—an occurrence that may from the first have had in it a sort of typical import, even as Hagar and Ishmael's expulsion from Abraham's tent had a hidden meaning.

Ver. 34, 35.—"Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai."

Judah's tribe, we have seen, has in it persons who came from Canaan, from Moab, from Ishmael, as well as from other tribes of Israel. And now here is a *man of Egypt* received into it, and made a son of Abraham. And in receiving him we find a shadowing forth of a peculiarity to be shewn in Messiah's family, viz., adoption. It is the only tribe in which an instance of adoption occurs.

In ver. 34, Sheshan is declared to have "no sons;" for the son, *Ahlai*, in ver. 31, is this same *Jarha*, the Egyptian, *adopted as a son*. Jarha is an Eliezer in Sheshan's house. Sheshan can say truly (Gen. xv. 3), "One born in my house is mine heir; for I go childless!" Perhaps, taking the hint from these words of Abraham, he resolves to marry his daughter to this Egyptian, no doubt a proselyte and worshipper of Jehovah. In this manner, this estimable steward of his house becomes his son-in-law, and in the eye of law, as it stood in Israel, is his *very son*—so truly so, that his descendants are as really *Judah's* sons as if he had himself descended from Judah. And on this occasion his name may have been changed * from the Egyptian *Jarha* (a foreign word, unknown to us) to the other name, *Ahlai*, expressive of Sheshan's hopes and anticipations. And is it not thus our Lord adopts us into His family? When we are strangers and foreigners He takes us to Himself, and makes us truly *His sons*—no more *servants;* aye, and sons of a tribe that can boast of a King.

* As was usual when one entered on a new relationship, or upon the duties of a new office. See Gen. xvii. 5, 15, xxxii. 28, xxxv. 10, xli. 45, &c.

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In after times an Egyptian aided David (2 Sam. xix. 13), and Christ found refuge in Egypt. So let us not overlook the honour here put upon *Egypt.* It is in accordance with Deut. xxiii. 8, and the prophetic blessing in Isaiah xix. 24, 25. An Egyptian is adopted into the tribe of Messiah who is to bless *Egypt* in the latter day.

Attai, "(born) in due season," sufficiently indicates the thoughts that passed in the minds of all concerned in this adoption, when they saw that an heir was born to Sheshan, after so much disappointment. And this man's case may suggest to us an illustration* of our Lord's genealogies in Matthew and Luke. We saw at ver. 23 that the female *sunk her name, though an heiress,* in the name of her husband, he becoming so identified with her as to be *son of her* father. Attai, the heir of Sheshan's house, "born in due season," may remind us of Him "born in fulness of time," who was *Mary's* son, and yet *Joseph's* by law of Hebrew genealogy. It is not "Attai, son of the daughter of Sheshan," but "Attai, son of Ahlai," who was the husband of that daughter. So in the genealogies of our Lord. Joseph is reckoned by Luke, "*son* of Heli," who was Mary's father. Joseph became *son* by law, through his wife Mary; and as a female's genealogy could not be inserted in a public register, *Mary's descent is given in that form,* viz., by her husband, Joseph, the heir and son-in-law of Heli.†

In all these records the Holy Ghost, who glorifies Christ, had in view whatever might bear upon Him in whom all families of the earth are blessed.

Ver. 36, 37, 38.—"And Attai begat Nathan, and Nathan begat Zabad, and Zabad begat Ephlal, and Ephlal begat Obed, and Obed begat Jehu, and Jehu begat Azariah."

In the names, *Nathan,* "gift," and *Zabad,* "dowry," we may perceive the same spirit that led Leah to call her son, "Simeon, because the Lord *has heard*"—the names are a recognition of God's hand in the blessing of a son. Attai seems to say, "The Lord has *given* me my son;" and Nathan says (as Leah, Gen. xxx. 20), "The Lord hath endowed me with a *good dowry,*" and thus he called his son "Zabad," the same as *Zabdi* in Josh. vii. 1, and the "*Zebedee*" of the New Testament.

* This interesting case is more fully brought out in a pamphlet, "On the Genealogies contained in the Gospels of St Matthew and St Luke," by William Beeston, Queen's College, Cambridge. 1842.

† It is thought that on the same principle we may explain the fact that one evangelist (Matthew) gives Salathiel's father as *Jeconiah,* while another (Luke) speaks of him as having *Neri* for his father. It was on the mother's side that he was related to *Neri,* and being *son-in-law* to Neri, was, by this peculiarity of Jewish law, reckoned as if he had been his real son.

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Ephlal, "arbitration," or "judgment," reminds us of *Dan*, in Jacob's family (Gen. xxx. 6), as if there had been circumstances at the time of his birth which his grateful father commemorates by giving his son a name that speaks of a happy issue from some disputed case. And if Ephlal's name be one that casts a side glance backwards at Dan, his son, *Obed*, "serviceable," undoubtedly points to Jesse's father (ver. 12). And then it is interesting to hear a man whose own name speaks of *service*, calling his son *Jehu*, "Jehovah is he," and to find his son's son called *Azariah*, "Jehovah is help." All our power for service is in the Lord; Jehovah is He who works in us and is our helper.

Ver. 39, 40, 41.—"And Azariah begat Helez, and Helez begat Eleasah, and Eleasah begat Sisamai, and Sisamai begat Shallum, and Shallum begat Jekamiah, and Jekamiah begat Elishama."

In this list we at once see the etymology of *Helez*, "loins," or "activity," the activity of one girt for work; *Eleasah*, "God made;" *Shallum*, "retribution;" *Jekamiah*, "Jehovah raises up;" and *Elishama*, "my God hears." But the name *Sisamai* is one that we cannot interpret, there being no root to which we can trace it, though it has been suggested that the first syllable of it is סוס, "the horse," or סָס, "the moth;" while Gesenius supposes it may be a transposition from Shimshai (Ezra iv. 8). We are disposed rather to conjecture that some foreign element did, at this point, find entrance into these descendants of Jerahmeel, for the son of this man is called "*retribution*," as if in reference to some painful events occurring about the time of his birth. The reference in the name *Jekamiah* and *Elishama* is a suggestive one, breathing confidence in the strength of the prayer-hearing God of Israel.

And thus Jerahmeel's genealogy closes.

Ver. 42.—"Now the sons of Caleb, the brother of Jerahmeel, were, Mesha his first-born, which was the father of Ziph; and the sons of Mareshah, the father of Hebron."

Caleb settled in the region of Hebron, and this fact makes Hebron peculiarly interesting: it was, in a manner, consecrated by the memory of one who "followed the Lord fully." And it is important to shew how his posterity occupied the region, because herein is the full and wide fulfilment of Josh. xiv. 9, "*The land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever.*" The Lord fully accomplishes his word of promise to the man who so fully believed it, and acted on it.

Besides this; Caleb's region was to a great extent the region

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where *David wandered* in his days of adversity. *Ziph, Maon,* and Nabal, "of the house of Caleb" (1 Sam. xxv. 3), are familiar to us in David's history. And then *Hebron* became his temporary capital, where he reigned for seven years. We need not wonder, then, at the details of the region given here. And it is as much for the end of shewing us somewhat of the region, as of the men who possessed it, that this part of the genealogy is given.

In ver. 18, 19, and 20, some details were given of other sons of Caleb; but only of some, for he had a numerous race. Here some others of his sons are given in *connexion with their possessions in and around Hebron.*

"*Mesha,*" "salvation," or "victory," is a name that tells his father's desire and hope for him. It is a name which was borne by a king of Moab (2 Kings iii. 4); for is not this a garland which any brow might be proud to wear? This man became "*father* of Ziph." This means (as we gather from other places), not only in the common sense that *Ziph* was his son's name, but that Mesha rebuilt or possessed the town Ziph, and called his son after the town. Vatablus among the older commentators, and Bertheau among the modern, hold this view as indubitable.

"*The sons of Maresha* (were) the *father of Hebron*"—using "sons" for "son," as in ver. 31, 36, and other places, implying, too, (by an ellipsis, such as we find often elsewhere, especially in chap. iv.,) that this "Maresha" is a son of the foregoing "Ziph." But let us suggest another view. The original might be translated thus: "*Mesha, who was father of Ziph, and of the sons of inheritance*" (see Micah i. 15; where the prophet interprets Mareshah, *q.d.*, מוֹרֵשָׁה). Mesha was the father of those who became famous for fixing on particular cities as their inheritance, and restoring them. If this be the rendering, we have a note of explanation in regard to this portion of the genealogy—an intimation of the sense in which Caleb's descendants are so often "fathers of cities."

Mesha, in that case, was father and restorer both of Ziph and also of "Hebron," and called his son by the name of the town, as he had done in the case of rebuilding Ziph.

Ver. 43, 44, 45.—"And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. And the son of Shammai was Maon: and Maon was the father of Beth-zur."

We know that *Tappuah* was the name of a town, and at this day the valley to which the plain of Mamre belonged is called Wady Taffuh. Its original builders gave it that name

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from the "citron-tree." Hebron gave one of his sons this name, probably when he rebuilt the village so called. We read of a town *Rekem*, in Benjamin (Joshua xviii. 27), and there may have been a village of the same name near Hebron. It means "*variegated*" or "embroidered," perhaps in reference to its scenery. Korah was a name in Edom (i. 35); but of a town of that name we know nothing. *Shema* ("fame") would be no unlikely name for a town, whose founders would fondly hope for its future renown: and Hebron would like such a name for his son.

Raham, "the merciful one," built up *Jorkoam*, the town whose name speaks of "the firmament." Rekem's son was *Shammai*, "laid waste;" seems to allude to some long-desolate city now built up. His son *Maon*, "habitation," has an expressive name, and rebuilt a place called "house of the rock" —*Beth-zur*.

And thus we find Judah's tribe characterised by another feature—here are the "builders of the old wastes." Messiah's tribe has many such builders, each one giving a hint of Him who, "when He appears in His glory, shall build up Zion" (Ps. cii. 16).

Ver. 46, 47.—" And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph."

Another woman's name is recorded in this tribe, *Ephah*, "the weary one," * adopting a name from a son of Keturah's race (i. 33), as *Korah* (ver. 43) was from the sons of Esau. Her son, *Haran*, "parched;" and his brother, Moza, "a spring;" and Gazez, "shearer," all point to scenes in the country region, whose dried-up pastures may have been revived by finding springs, and where the sheep-shearing was familiar. We find in Judg. i. 15, mention of both *dry* soil and *springs* in Caleb's territory.

Haran calls his son by his uncle's name, "Gazez." This custom, now begun, of calling descendants by names borne formerly by relations, is one we shall have some occasion to advert to again.

Jahdai, "led forth by Jehovah" (a man whom Poole wishes to identify with Moza, "spring forth"), had several sons—*Regem*, "a stone," a name like Cephas or Peter; *Jotham*, "Jehovah is perfect;" *Gesham*, "a clod;" *Pelet*, "escape by flight," an old name revived (ver. 33); *Ephah*, another instance of a former name revived (ver. 46); *Shaaph*, "vacillation." Who

*** See note on chap. i. 51, where, *vice versa*, a woman's name passes into a man's; and again, ver. 47, the grandson takes the grandmother's name.**

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can tell what an amount of human experience, of care, and grief, and hope, and fear, is summed up in these words. And what a blessed name is *Jotham!* What a significant name is *Pelet!* What a name to express a sojourner's feeling of earth's vanity is *Ephah!* And, may we add, what a word for giving briefly the essence of Paul's desire to depart, and yet readiness to remain, is *Shaaph!* though it might be used of another case, when the double-minded soul would fain retain the world now, as well as win glory in the end.

Ver. 48, 49.—"**Maachah, Caleb's concubine, bare Sheber, and Tirhanah. She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeah: and the daughter of Caleb was Achsa.**"

Two other women are handed down to us by name in Messiah's tribe, for Messiah cares alike for the man and the woman. With Him "there is neither male nor female." *Maachah,* "oppression," calls her son *Sheber,* "breaking in pieces"—an appropriate name for a son whose mother's name spoke of the yoke of bondage. What *Tirhanah* means we cannot ascertain. It is one of those words that now and then occur, which by their very obscurity prove the genuineness of those old records.

Another son was *Shaaph,* called after the *Shaaph* of ver. 47, his uncle. Does this increasing tendency to recal the names of progenitors indicate a good feeling in Judah—a clinging to their revered fathers? Was there much brotherly love in Messiah's tribe? This *Shaaph* had a son, *Madmannah,* called after the town of that name ("dunghill," perhaps "*manure,*" in its agricultural sense of enriching the fields), mentioned Joshua xv. 31, a town rebuilt by him at the time of his son's birth. Shaaph's brother, *Sheva,* "vanity," called his elder son after another town, the etymology of which is unknown, *Machbenah*; and his next son, after the well-known town, *Gibeah,* "hill."

Achsa, "adorned with the anclet," is a familiar character. It is sufficient to mention her name, and the whole scene in Judg. i. 13–15, rises to our view—the scene, truly, of a father who knew how to give good gifts to his children! Her name expresses what females generally prided themselves in; but *Caleb* would have in view "the ornament of a meek and quiet spirit," that adorning which is "the hidden man of the heart;" and her one recorded action indicates her possession of that character.

And thus closes the genealogy of the renowned Caleb himself. But there is more to be said of his descendants and connexions, who filled the region round Hebron, which was given to him.

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Ver. 50, 51.—"**These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim, Salma the father of Beth-lehem, Hareph the father of Beth-gader.**"

Most commentators understand "*sons* of Caleb" to mean *descendants,* not properly his own sons, as in chap. iv. 15. There is another way of clearing up the passage, viz., by supposing *another Caleb,* a grandson of the well-known Caleb, who, in that case, would be like Gazez (ver. 46), and Pelet (ver. 47), and Shaaph (ver. 49), borrowing his name from an ancestor. But there is nothing to favour this view; while, on the other hand, the very fact of Caleb's celebrity leads us to see why he should still be kept before us. But the verse must be read and punctuated thus—"*The sons* (descendants) *of Caleb: The son of Hur the firstborn of Ephratah was Shobal —Salma—Hareph.*"

There is something like a tendency (see ver. 43) in Judah's tribe to look toward *Edom*; for here are two of Edom's great men (chap. i. 40 and 48) giving their names to descendants of Caleb. Was this done with the view of asserting equality with Edom, even Edom's kings? especially as their brother *Hareph's* name signifies "*defiance!*" and he takes possession of *Beth-gader,* "the house of the fence."

How interesting to find one of Caleb's descendants possessing and restoring *Kirjath-jearim,* the spot so fragrant in its memories, from the Ark being there so long. It is at this day beautiful in its natural scenery; for it is the Kuryet-el-Enab of travellers, on a gently rising slope, amid pomegranates, almonds, and olives. Not less interesting to find Salma, another of Caleb's progeny, repairing and possessing *Beth-lehem.* Salma might glory over his namesake, the king of Edom (i. 47, 48); for, while that king's city, Masrekah, is all unknown, this city of the Judean Salma is for ever famous—the city that sent forth David! the city that sent forth David's son, Messiah the Prince! the city whose name, "house of bread," is expressive of what it has become to the world by the birth of Him who is "Bread of Life."

Ver. 52, 53.—"**And Shobal the father of Kirjath-jearim had sons; Haroeh, and half of the Manahethites. And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.**"

Shobal has not overlooked the connexion of his own name with Edom's sons (i. 40), for this son of his, "Haroeh," or Reaiah (iv. 2), both words signifying "seer," or perhaps, *one that looks about him,* has got a title that has an Edomitish style, "Haroeh *of Half-Manaheth*" (hatzi-manuhoth), like "Samlah of Masrekah" (i. 47), "Shaul of Rehoboth" (i. 48).

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It is curious, too, to find a name which resembles this in its syllables, *Manahath* (i. 40), among the sons of the Edomitish "*Shobal,*" as here we have "Haroeh of *Half-Manaheth,*" a son of a Judean *Shobal.*

Manahath (as it is written chap. viii. 6) is the name of a district, half of which Haroeh possessed; the other half is mentioned at ver. 52. The word is written in this place in the Hebrew, מְנֻחוֹת, the very word occurring Ps. xxiii. 2, "quietness, stillness, rest." It suggests some peaceful vale, some quiet pasture, where Haroeh fixed his first abode. Perhaps he fixed on it, and gave it its name "quietness," in circumstances not unlike those that gave name to *Alabama,* the North American region. The tribe who gave the region that name had fled from pursuing foes; they came to a full river and a beautiful country, after emerging from a trackless forest. "*Here we shall rest,*" said the chief, or, in their own tongue, "Alabama!" and, as he spoke, he struck his tent-pole into the ground. From that day the place retained the name that spoke of rest. And in some such way, we can suppose this chief of a family of Judah was led to call this district "*Menuhoth.*" The tribe of Shiloh, the future Prince of Peace, has a region whose very aspect invites to rest!

This man, Haroeh, was distinguished in his day. From him came the families that portioned out the town of Kirjath-jearim (their grandfather's town), families like those in Numb. xxvi. 44—Jimnites, Jesuites, Berites. They got their name from some leading man, just as, in chap. i. 12, the Pathrusim and Caphtorim. These *Ithrites,* from whom came one of David's mighty men, worthy of his tribe (chap. xi. 40), got their name from a son of Haroeh's named Jether, a name borrowed from Jerahmeel's sons (ii. 32). The *Puhites,* no doubt, had Puah for their father (the same name as Issachar's son, a name that means "driven about," and was given in Egypt). The *Shumathites* had Shumah, "garlic;" and the *Mishraites* had Mishra, "slippery place"—probably in reference to localities some way notable at the time in their father's history.

It was offshoots from this same Kirjath-jearim and its families that possessed and repeopled *Zorah* and *Eshtaol* (Judg. xiii. 25), places noted in Samson's history, and the former his birthplace. How remarkable that this tribe, whence came "the *Lion of the tribe of Judah,*" should be found sending its families to *Samson's* city! Did he descend from some of these descendants of Caleb? How singular to find Messiah's tribe contributing to other tribes, as well as gathering into itself members of other tribes, as we saw before! The mighty champion, the

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man of strength unequalled, the true Hercules, seems to have descended from Judah in part; the Danites in after times, no doubt, intermarrying with this family of Judah.

Ver. 54, 55.—"The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites. And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab."

Beth-lehem is repeated because of its future fame, and to let us know that Salma gave one of his sons that name. He also took possession of *Netophah*, and of *Ataroh-beth-Joab*, a town whose name points to forgotten associations, "crown of the house of one called Joab." He also divided "*Manuchoh*," that peaceful region, with his brother Haroeh (ver. 52), and occupied a town, *Zora*. This is not the same as *Zorah*, ver. 53, for it is written צָרְעִ whereas the other is צָרְעָה; but both were ancient towns, the former a place where "*leprosy*" had prevailed, the latter a nest of "*hornets*." But Judah takes possession, and settles in both when disease and swarming insects are expelled—typifying herein (may we not say?) the redeemed taking possession of earth when purified and cleansed.

Salma (far more truly famous than the king of Edom, i. 47), is father to "*the scribes that dwelt at Jabetz*." These seem to have been true men of God, like Ezra, who studied the law of their God (Ezra vii. 6, 11, 21). Messiah's tribe has in it men who meditate on God's law day and night; men who are Levites in their habits though not in their descent.

It is doubtful whether he was a father to them in the proper sense; or whether he was so only by caring for them, and cherishing them; for it is added, "*these are the Kenites*." It is not unlikely *Salma* was their father by his sons intermarrying with them, and then the case would be another case of resemblance to Edom (see chap. i. 38). He did in some manner help and provide for the comfort of these "scribes," whose town Jabetz, "sorrow," is now unknown. Some think he arranged those *Kenites*, of whose settlement in the south of Judah we read in Judges i. 16, for the service of the God of Israel, as Joshua did the Gibeonites; and they fancy the name "Tirathites" speaks of those who were *doorkeepers*, "Shimeathites," those who were *singers*, and "Suchathites," those who waited in the *Tabernacle* generally. But of this there is no proof; the names are such as point to different classes of the Kenites, one class calling themselves "Tirathites," *i.e.*, dwellers at the *door*, for they dwelt in no city; others, "Shimeathites," *i.e.*, men *who obey*, keeping in mind the precepts to which Jeremiah

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(xxxv. 2) refers; and others, " Suchathites," *i.e.*, dwellers in *the hedges*, not in the city, but in tents by the wayside and open field.

Thus Judah had in its bosom a class of men, apart from the Levitical tribe, who studied God's law day and night, and watched for the coming of Messiah. They inquired and searched diligently as to the time, and as to the sufferings of Christ, and the glory that should follow. Withdrawing from the world as much as possible, living in tents as pilgrims and strangers, they kept all Israel in mind of their true position; and studying the law as " scribes of the words of the commandments of Jehovah" (Ezra vii. 11), " scribes of the law of the God of heaven" (vii. 21), " ready scribes in the law of Moses which the God of Israel had given" (vii. 7), they reminded all Israel of their duty and privilege to search and wait for the Lord, more than they that watch for the morning. O for many such inquirers now—men waiting for the Lord!

And in this chapter, towards its close, how often have we been led to notice the varied and comprehensive sense of "*father!*" It is not only he who begets, and who has affection for his sons; it is also one who restores, rebuilds, cherishes places that have been desolate, places from which the Canaanitish foe has been expelled. Such is Messiah! the " *Everlasting Father*," the " Father of the age to come" (Isa. ix. 6, אֲבִיעַד). Messiah is not "father of Bethlehem" only, nor father of Hebron, nor father of the "scribes that dwelt at Jabetz;" He is the great Restorer of the fallen earth. He will rebuild Judah's cities (Ps. lxix. 35), and so be their Mesha, and Hebron, and Maon, and Shobal, and Salma; but He will also build up earth's desolations, and be the cherisher of the land. And on that day, He will not fail to notice, with special regard, "the scribes" of His law, the men who sought and shall find what is written, " Blessed is he that readeth, and he that heareth the words of the book of this prophecy; for the time is at hand" (Rev. i. 3). O Father of the age to come, Israel's land, and earth in all its borders, waits for thee! Come to restore! Come to be true Father by making all earth Thy family, and its cities only so many rooms of their Everlasting Father's house! Come to shew a Father's pity to His children! Come to make earth Thy home!

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Art. IV.—THE SECOND EPISTLE OF PETER.*

"This is a precious portion of the New Testament. Macknight observes that the discoveries made in it 'are more grand and interesting even than those contained in the first epistle, and that to the foreknowledge and declaration of them, a degree of inspiration was necessary superior' (rather say equal) 'to that required in the writing of the first epistle.' The following summary of its contents has been prepared partly with a view to this remark:—

"The epistle begins with a benediction upon the persons to whom it was addressed (ch. i. 1, 2). They were the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia, *elect* according to the foreknowledge of God the Father, through sanctification of the Spirit, as appears by comparing 2 Pet. iii. 1, with 1 Pet. i. 1, 2. After referring to the exceeding great and precious promises of the gospel (2 Pet. i. 4), he adds an exhortation to diligence in acquiring the graces of the Christian character (ver. 5, 7, 9), so that they may make their calling and election (*βεβαιαν*) sure, and thereby gain an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ (ver. 10, 11). He then adds his own promise to remind them continually of these things—viz., of the duties and hopes of their calling—although he is well aware that they knew them (ver. 12). Yet he considers it nothing more than his duty to stir them up, as long as he lives, which would not be long, as his Lord and Master had shewed him (ver. 13, 14), and that was a reason why he should reduce his admonitions to writing, that he might still be serviceable to them after his decease (ver. 16). And the subject was well worthy of such pains; for the gospel of the glorious kingdom of our Lord, which he had preached (the hopes of which he cherished), was not an artful fable, but a truth founded upon the most convincing evidence. For, in the first place, three of us, apostles—viz., James, John, and myself—when we were with Him on a certain mountain, set apart for the purpose, had ocular evidence of this truth—we beheld His Majesty, and not only—we heard a voice proceeding from the magnificent glory which invested His person, attesting His Divine character and Sonship. This evidence was of a nature which excluded the possibility of deception. The glory was too transcendently great and overpowering to

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proceed from anything earthly, or not truly Divine. This evidence, it is true, was exhibited to us three only, and we were expressly charged not to speak of it before He should have risen from the dead (Matt. xvii. 9)—a mysterious command, which we were at that time quite unable to comprehend (Mark ix. 10; Luke xviii. 34; John xx. 9). But our veracity is pledged for the truth of what I now say; nay, more, the truth of God is also pledged to the same effect; for, while we preached this gospel, God has borne witness to us by signs and miracles which the Divine power only could perform.

"It is not necessary, however, that we should confine ourselves to this single proof of the doctrine concerning the power and future coming of our Lord in His kingdom. For you, as well as we, have a more permanent proof than this ocular one in the prophetic Scriptures, to which it is your duty as well as privilege to attend; they are like a lamp in the hand of one walking in a dark place, and they will continue to serve us by the light they shed till the day—the great day of the Lord's appearing in His glorious kingdom—shall dawn upon us, and the morning star of that day shall arise, shedding additional light, and awakening hopes in our hearts of the near approach of the day of our redemption (ver. 19). The apostle then adds a caution in the interpretation of the prophecies, which we omit. (See vol. vii. p. 573).

"Having mentioned the prophets as furnishing sufficient proof of this doctrine, he digresses (in the second chapter) to record an important prophecy respecting the Christian dispensation. As if he had said—

"Having referred to the prophets of the old dispensation, I am reminded to say, that as there were false prophets then, as well as true prophets, so during this dispensation of the gospel, there will be false teachers, as well as true ones (ch. ii. 1). The apostle then proceeds to foretell some of their doctrines and practices; the success they will meet with, as well as the sad effect of their erroneous teaching upon the way of truth. These teachers, moved by mercenary motives, he adds, will meet with an awful punishment. God's dealings with the angels who sinned; with the old world in Noah's day; with Sodom in Lot's day, afford ample evidence of what He will do with these teachers and their followers. Those punishments were awful, and of such a nature, especially in the case of the men of Noah's day, that one would have supposed, at the time they were threatened, the righteous must inevitably have perished with the wicked. But it is not so, as we know by the event. The Lord knows how to discriminate between the

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righteous and the wicked, and He is able to deliver the one, while punishment (in whatever form) is inflicted upon the other (ver. 9). And although you should be like Noah and Lot—few and feeble, and quite overwhelmed by multitudes of the ungodly, fear not—God can and will save His elect (though we may not know how) as certainly as He saved Noah and Lot.

"These examples of punishment (ver. 4-7,) and the reflection the apostle makes upon them (ver. 8, 9), may be read parenthetically; so that ver. 10 will be a resuming of the subject of the 3d verse. The sense of the apostle may be thus expressed: That you may know the characteristics of these false teachers and their followers, I here particularly note them: they will be so numerous as to constitute an apostasy, a general falling away from the faith. The apostle then proceeds to describe them (ver. 10 to 22, the end of this chapter), and a fearful description it is; yet it is evident from the last clause in the 13th verse, that the persons intended by the apostle, are within the pale of the visible Church, and in actual communion with at least some true Christians (*συνευωχούμενοι ὑμιν*).

"The whole of this second chapter, then, is a digression from the chief subject of the epistle announced in chap i. 16, viz., the future coming of our Lord in power. In chapter iii. 1, he resumes this subject, and, in doing so, he repeats an expression he had employed before (*διεγείρειν ὑμᾶς ἐν ὑπομνησει*, i. 13, *διεγείρω ὑμων ἐν ὑπομνησει*, iii. 1: 'Stir you up by putting in remembrance'—'stir up your pure minds by way of remembrance'). But he resumes it only for the purpose of shewing the connexion, or rather of keeping the chief topic prominently in the view of the reader; for in the next verse he recurs again to the prophecies which he had mentioned in chap. i. 19, 20, in order to connect with them another prophecy respecting the Christian dispensation. When he first mentioned the prophecies, he digressed, as we have seen, in order to predict the rising up of the false and mercenary teachers whose character he so minutely described. These would form a counterpart to the false prophets of the Old Testament dispensation. He now returns to the subject of prophecy to say, that at the ending of the days (of the Christian dispensation) persons will arise in the Church who will even call in question the great doctrine he was then enforcing (see chap. i. 16). This will be a new characteristic, distinguishing the Christian dispensation from the former.

"These men, walking after their own lusts, and giving utterance to their own wishes and hopes, will say, 'Where is the promise of his coming, for since the fathers fell asleep all things

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continue as from the beginning of the creation?' (chap. iii. 4). This is just what our Lord intimated in Luke xvii. 26–30, xviii. 8. The apostle then proceeds to charge these (ἐμπαικται, *ludificatores*) deriders with dishonesty; for he says, that if ignorant at all, they are willingly ignorant of the fact of the world's destruction by the deluge—an event he had already alluded to in chap. ii. 3. He then adds, the present heavens and earth (as the former were) are kept in store for the destruction of the ungodly who shall live at the end of these times; and this will occur at the coming of our Lord, which (coming) these deriders say will never occur. This future destruction of the world has been predicted by the prophets; and the destruction of the old world by a deluge of waters is at least a proof of the possibility of such an event, which these reasoners seek to get rid off, by denying the fact. Again, says the apostle, these persons commit another mistake, when they infer, from mere lapse of time, that the Lord will not come at all. They do not consider that what seems to them long is very brief in the view of the infinite and eternal God. Does one day seem to us a short time? A thousand years (which would include many generations of such ephemeral beings as we are) are, in the view of God, as one day is to us—yea, as yesterday when it is past, and as a watch in the night (Ps. xc. 4). God executes His plans upon a scale immensely more vast than men are accustomed, or even able, to consider. As His dominions extend throughout immensity, and His being through eternity, it is folly in these men to infer, that the Lord will never execute His promise to come, and His threatening to punish, because, in their judgment, He has delayed the execution of it long. And they make a still greater mistake by supposing that God hesitates to punish them and destroy the world on account of any good He sees in the reprobate, or in the present condition of things, irrespectively of His purposes of mercy. In truth, He does not delay; rather He restrains His wrath, and so they ought to consider it (ver. 5–9).

"Such, then, are the delusions of this class of false teachers predicted, and such the answer of the apostle to their false reasonings. He then reiterates the great doctrine of the epistle. The day of the Lord will come, and the Lord himself will come at that day unexpectedly, as a thief cometh in the night (ver. 10; 1 Thess. v. 2; Luke xvii. 24). It will come with the suddenness and splendour of lightning, as the Lord himself taught (compare ver. 2 with Luke xvii. 24, xxi. 35; Mark xiii. 32, 37, and similar passages), and these heavens will then be destroyed, and the earth with the works therein will be burned

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(ver. 10). Yet not annihilated; for out of them, and in their place, God will create new heavens and a new earth, of such surpassing beauty, and glory, and excellence, that the heavens and the earth which now are, beautiful as they may seem to us, will not be remembered or come into the mind (Isa. lxv. 17).

"With this verse (13th) the apostle concludes the chief topic of the epistle. What follows is an exhortation to holy conversation and godliness, in view of the promises and hopes which depend on the Lord's coming (ver. 11–14). He recurs once more, however, to the error of the ἐμπαικται (scoffers), and exhorts his readers not to account for the Lord's delay as they do, but rather to regard it as a means of their salvation. Paul, he says, taught the same doctrine, though it was perverted by many, as well as the other doctrines of the Scriptures, to their own destruction. His concluding exhortation implies, that even the elect will be in danger of being led away by this error, and thereby fall from their steadfastness. This caution was suggested, perhaps, by the question put by our Lord at the conclusion of the parable of the widow (Luke xviii. 8): 'When the Son of man cometh will he find faith on the earth?' But however this may be, the apostle intimates that the error will be wide-spread and seductive, requiring watchfulness, and growth in grace and in knowledge, of those who would not be led away by it (ver. 17, 18). To sum up these observations:—

"The leading doctrine of this epistle is the second coming of our Lord. The first proof of it alleged is the transfiguration, and the personal testimony of the apostle, who was an eye-witness of that scene. The second proof is derived from the prophecies of the Old Testament, and the inspired precepts or commandments of the apostles, founded, as they were, upon the precepts and predictions of the Lord himself.

"Incidentally he connects with this doctrine a collateral prophecy concerning an apostasy which must precede that great event. With this he connects a minute description of the false teachers, who were to take the lead in causing and continuing it. This prophecy and description (which occupy the second chapter) are parallel with the prophecy of Paul in 2 Thess. ii. This second chapter of 2 Peter, therefore, casts light, to some extent at least, on the prediction of Paul concerning the Man of Sin, and the two chapters should be read in connexion. Peter, in fact, refers expressly to the epistles of Paul (iii. 15, 16).

"Resuming the principal subject, the apostle soon drops it again to connect with it another prophetic announcement, which differs from that before just mentioned in this, viz., that it refers to the last times of the apostasy, which he calls 'the

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ending of the days.' The expression in the original is peculiar: ἐπ' ἐσχατου τῶν ἡμερων, which is more precise than ὑστεροις χρονοις, in 1 Tim. iv. 1; or ἐσχαταις ἡμεραις, 2 Tim. iii. 1; or ἐπ' ἐσχατων των χρονων, 1 Peter i. 20; or even than the expression in Jude 18, ἐν ἐσχατῳ χρονῳ, a parallel passage. It must, therefore, be a period of greater or less duration at the end of this dispensation, and immediately preceding the day of the Lord.

"This second collateral or connected prophecy respects the general unbelief of the world in the chief doctrine of the epistle (chap. iii. 4; Luke xviii. 8, xvii. 26, 27; Matt. xxiv. 39). The scoffers are not represented as calling in question any other. Yet, so fundamental is this, and so many others depend upon it, that they might as well deny the whole. The omission of other errors is significant. It seems strange that the apostle should denominate them (ἐμπαικται, *ludificatores*, deriders) *scoffers*, and yet not represent them as calling in question the whole of revelation. But men may commit the inconsistency of receiving the gospel as a code of morals, or even as a religion, which upon the whole is more beneficial to society than any other, and yet laugh at and deride those parts of it which foretell the destruction of that order of things which they think quite good enough, and desire to uphold and meliorate by the moral influence of the other parts of the Bible. This mutilation of the religion of Christ is not unfrequent. There are many who profess with their lips to receive the gospel with reverence, while they scoff at and deride its fundamental doctrines. The apostle seems to refer to the Gentile Churches in this prophecy; for the error of the Jews is not that the Messiah will not come, but in denying that Jesus is the Christ already come. However this may be, the extreme recklessness which he describes, and the general unbelief of the doctrine of the Lord's coming, as he taught it, is the natural fruit of the apostasy predicted in the second chapter. What is Christendom even now, but the world under the guise of a Christian profession? And what has made it such, but the false teaching and the false teachers foretold by the apostle? (chap. ii. 1). This second collateral prophecy, then, is the proper sequel or continuation of the first. Its use is to describe the peculiar characteristics of the last portion of one and the same apostasy.

"But *apostasy* is a harsh word, and may convey to the reader the idea of something which would be gross or revolting to the pious mind. This does not seem to be the conception of the apostle. Were the apostasy foretold to be such, there would be less danger to be apprehended from it, and less need

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for the emphatic caution, chap. iii. 17 (φυλασσεσθε—a military term denoting the action of soldiers who keep guard in fortified towns or castles.—Macknight). Rather should we conceive of it as a vast system of worldly Christianity, adorned with worldly magnificence, enriched with the world's wealth, and supported in some form by the world's power—a system which audaciously mutilates God's truth, as though it were a myth; retaining only so much of it as may be made subservient to ambitious or worldly ends. Against such a system, the apostle exhorts his readers to stand on their guard, lest they be led away and fall from their steadfastness.

"One observation more:—The word *scoffer* does not appear to express adequately the meaning of ἐμπαικται (ver. 3). Scoffing denotes a malignant expression of contempt. It implies opprobrious language, and conduct offensive to decency. Scoffers, properly so called, would undoubtedly come within the meaning of the apostle. But does not the word ἐμπαικται embrace others of less offensive note? It comes from ἐμπαιζω (ἀ παις), and in its primary signification denotes the sportiveness of children. *Μυκτηριζω* (Gal. vi. 7) is a harsher word, from which we have *μυκτηριστης*, *a scorner, mocker, derider.* But this word the apostle did not use. Houbegant, perhaps, had this word (ἐμπαικται) of Peter in mind, when he wrote of Grotius: *Ludificat* (ἐμπαιζει) *suo more*—referring, by the remark, to his exposition of Isa. lxv. 17.—(See Isaiah iii. 4; 2 Chron. xxxvi. 16; Esdras i. 51, in the LXX., for the use of ἐμπαιζω and ἐμπαικτης. Also, Trommius). Schaeffer (Lex.) defines ἐμπαιζω, "Ich spiele auf. Ich betrüge." It is important to ascertain accurately the full compass of this word (ἐμπαικται), lest we err in giving it a too restricted application. Scoffers do not reason when they scoff—they mock. The ἐμπαικται (empæctæ) intended by the apostle, do reason, but falsely. Scoffers set at naught all thoughts of decorum. The persons intended by Peter openly avow, indeed, their disbelief in the doctrine of the apostle, yet it may be sportively, or at least in a less offensive way.

"The Vulgate, Erasmus, and Castalio, translate the word *illusores*. Sebastian Schmidt transfers, without translating it (empæctæ), probably because he did not find its exact synonym in Latin. Naebe renders it *irrisores*.

"PHILO."

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Art. V.—THE DISPENSATIONS.*

It is a solemn thing to speak of the things of God, to see that we do not put forth our own thoughts in the place of His thoughts, to watch our words lest they may be found contrary to His word. Yet it is a blessed thing to be in the position of one speaking of and for the Lord Jesus.

In looking at dispensational truth, as affecting our globe, we find the great fundamental principle of all the dealings of our God and Father to be the glory of the Lord Jesus. Whether these dealings have reference to the earth, to the Church, or to Israel, the ultimate object of God appears to be, to set His glory in the land of the living, to exhibit God manifest in the flesh, to set up Jesus as the head over all things. As it is true that, in the proportion in which we find God manifested to our souls as a Father reconciled through the Saviour, we get spiritual blessings; so, in the proportion in which we view all things as tending, in God's purposes, to bring about the exaltation of the Lord Jesus, do we get a sight of those glories which are revealed in God's Word, as yet in store for this earth, and for her redeemed children. We can easily conceive some Christian minds, thinking only of the truth which bears on personal salvation, comfort, and usefulness, and neglecting a large portion of Scripture which contains *dispensational* truth, will be ready to say or to think, What profit is there in these things? The more we study the dispensations of God, the more shall we see of the glory of the Lord Jesus Christ, and the more we shall know of Him "whose goings forth have been from of old, from everlasting." There is a very practical, as well as a very consolatory result attached to rightly dividing the Word of Truth; for we thereby get warning or comfort, as we need: we are forewarned and prepared to meet what is coming, and to discern the principles now working to the grand consummation of evil. Unless we understand the different dispensations, we are in danger of misapplying truth in reference to them, and thereby not obtaining the blessing our Father has promised.

In pursuing an investigation of the subject before us, we are led to consider—

1. *The meaning of the word οἰκονομία, or Dispensation.* Literally translated, it is "The law of the house;" applied to the operation of such law, we should say, "The government of

* This article is the substance of conference at the last meeting of the Prophetical Alliance.

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the house." It is a word not often used in Scripture—never, we believe, in the Old, and in rather different ways in the New Testament. Perhaps "*the dispensation of the fulness of the times*" in Eph. i. 10, is, strictly speaking, the only passage where the above sense can hold good, as applied to God's government. It seems as if the purpose of God, in the arrangement of His great and glorious house, is that Christ should be the glorious head and upholder, the centre and substance of all. That is the ultimate object to which all other things are tending and preparatory, especially in training the Church to be associated with Christ in the glory. The order of the household is, Christ the glorious Head, and the Church associated with Him. This is the only complete dispensation: all else is preparatory to it. Conventionally, we speak of the Jewish and Christian dispensations, the different ways in which God acts to His people, His dealings with the world, with the Church, with Israel, or with all commingled. He governs in different ways at different times, just as a parent adopts different modes of training for his children, for infancy, boyhood, youth, preparatory to manhood. And thus we speak of a dispensation to signify God's rule in successive periods, from the commencement to the last revelation we have in Scripture —a portion of time in which God's will is made known and His plan worked out.

Hence, the term is used in a wider sense. The word "house," designating first a building, then the family inhabiting the building: "He came to his own" (house), *εἰς τὰ ἴδια*, "and his own" (household), *καὶ οἱ ἴδιοι* "received him not;" "Whose house are we." And wider still, a group of families: "In my Father's house are many mansions." And then, as applied to the government of the household, we get "stewardship," as the word is translated in Luke xvi. 2, 3, 4. In this sense also, it is used in 1 Cor. ix. 17: "A dispensation of the gospel is committed unto me."

Thus there is included in the word, *a plan*, and *an office*, of managing the affairs of God's house, and dispensing His gifts, especially His truth, to His house. The plan is always of God, who is the head of the house. The office is a trust committed to all His servants (1 Pet. iv. 9, 11), especially to ministers of His word (1 Cor. ix. 17), and pre-eminently to Christ (Heb. iii. 6).

We may assume, then, that "dispensation" signifies first, the law or government of God's house and household, when that shall be complete, and unbroken by any opposing circumstance on the part of Satan or sinful men, when all things shall be gathered together, or headed up in Christ. This is its sense in

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Eph. i. 10, and may be called the dispensation of completeness.

Preparatory to it, appear certain portions of time, succeeding each other, during which, parts of God's mode of government have been revealed, each portion containing that part, which it has seemed good to Him to reveal, for the special guidance of His people therein. And this is the sense in which the word is usually acknowledged in the Church, when speaking of the Levitical, or the gospel, or any other dispensation. It is also used to signify stewardship.

2. *The house and household which are under God's laws or government.* In the revelation that God has made, we find nothing irrelevant to, or disjointed from this earth. All has reference to it in some way—to its material, its productions, or its inhabitants; whenever mention is made of heaven and its holy angels, or of Satan and his fallen followers, there is some relation to this globe, or to those who live upon it. We cannot, then, in any investigation based upon Scripture truth, dissociate the earth from God's revelation. Many passages and many doctrines may undoubtedly be held by, and blessed to believers without interfering with the bearing they may have upon truth as a whole; but in all the broad principles enunciated in revelation, as pertaining to God's dealings with men, the earth and its inhabitants are bound up together.

"The Lord possessed me," says the Saviour, "in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." We presume that this was all looking forward to the creation of man, and to this earth, as a sphere, in which the glory of the Lord Jesus should be permanently displayed; for not only were all things created *by* Him, but also *for* Him (Prov. viii. 22, 31, with Col. i. 15, 17), and though "we see not yet all things put under Him, yet God's purpose will stand." "He hath established the earth for ever" (Ps. lxxviii. 69), and given it to the children of men (Ps. cxv. 16), to be ruled over by "the second man, the Lord from heaven." According to this predetermined rule, has God ordered His plans in the dispensations which have passed, in the present one, and until the consummation of His purposes hereafter.

We consider, then, the house to which reference is made in the dispensation to be this our earth, and the household to be the saints of God in all ages (Eph. ii. 19), of whom Christ is the head (Heb. iii. 6). We say the saints, because the ultimate

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glory of the earth cannot be shared by the wicked, and because, although the earth is now under the rule of Satan, who is the god of this world, yet in the ordering of God's household who exist in the world, none but His children can, of necessity, hold office, or be accounted stewards. The word seems to be only applicable where there exists a people under God's authority, and the wicked reject and disown His authority.

We notice—

3. *The changes in God's dispensations.* When we trace the dealings of God with His people in His varied dispensations toward them, we see grace shining through all. Grace shone out in Eden; and afterwards, when man might have expected God's bow to be strung and turned against him, an inverted bow was presented—the token of a covenant of grace. The same feature pertained to the law, and is exhibited in a manifold degree in the gospel. Grace shall abundantly be seen in the coming time, and grace shall be the everlasting theme of the redeemed. Yet grace has been shewn under various aspects, and we find development in all the Lord's revelations to men. He, from time to time, revealed so much of His will as was suited to His purpose: "precept upon precept, line upon line, here a little and there a little." When man had fallen, there was the promise of a Saviour, but nothing more. When Abraham was called, the promise was expanded, and there was the promise of a Seed who should be the Saviour, and of a seed who should be saved; a land of inheritance, and a Church to inherit. While the law existed, it implied the coming of the Saviour, it shewed His work; and when the gospel came, it proclaimed a day of gladness yet to be revealed. Distinction, but not separation, has been the characteristic of this development: like a telescope, every part of which fits into another, or like the arches of a bridge, one springing gracefully from another, and all contributing to make the fabric stable. And in this characteristic we may observe a transition state, as when Moses was in Egypt, just before the closing of the patriarchal and the coming in of the Levitical dispensations; or as when we read that the law and the prophets testified "until" John; and so, will it not be in the present one? Between the closing of the gospel and the ushering in of the millennial dispensations, there seem to be events predicted which have a transition character.

An important question arises here: How may we know when God sets up a new dispensation, that we may not multiply dispensations which God has not given? Perhaps the following mark may be nearly, if not quite, correct—viz., a

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personal interposition of Deity to make a new revelation. For instance, we speak of the patriarchal dispensation. How was it set up? When our first parents heard the voice of the Lord God walking in the garden, it was followed by a new revelation of mercy, which shone forth over the darkness introduced by sin. Then came the Levitical dispensation, when the Lord God came down on Sinai, and the law was given. Afterwards the gospel, when, in the fulness of time, God sent forth His Son, and on the day of Pentecost poured out His Spirit. Equally marked, we believe, will be the next, when the Lord Jesus shall return in glory, and set up a new dispensation, in the day which is especially called "the day of the revelation of Jesus Christ."

In every dispensation there have been eras or epochs, remarkable in themselves, but not sufficient to warrant us in calling such the establishment of a new dispensation. In the patriarchal we point to the times of Noah and of Abraham, in the Levitical to those of Solomon and Zerubbabel, and in our own we may speak of the Reformation, as such epochs. They were marked by God in a prominent manner, but we do not speak of them as involving any new mode of God's manifestation of Himself.

Before proceeding to offer remarks on each separately, it will be well to notice some characteristics which are common to all.

4. We observe, in all, *order* and *progression*. Light may be considered as the emblem of God's manifestations, and light, shed upon His revelation, is progressive. It is so in individual cases. We learn God's truths "line upon line," and we experience them also in the growth of the soul in grace, in a progressive manner. Order and plan are apparent in the whole of revelation, yet we do not attain at once to a knowledge of the different parts of the plan. So in the dispensations, a portion only of the Lord's ultimate object is seen in each.

5. *Justification by faith* is also seen in every dispensation, as a characteristic common to all. We cannot, perhaps, apply the word "justification" to man in an unfallen state, yet Adam stood only by faith. When he disbelieved, he fell. "Ye shall not surely die," was Satan's lie, which Adam and Eve believed, in opposition to the Lord's word, "In the day that thou eatest thereof, thou shalt surely die," which they disbelieved. In the patriarchal dispensation we see the same principle. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," or just (*δίκαιος*). And of Abraham it is said, "He believed in the

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Lord, and He counted it to him for righteousness." Under the law, we read, "The just shall live by his faith" (Hab. ii. 4); and also of the Israelites passing through the wilderness, after the law was given, it is written, "To whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." We know that this principle is in force under the present dispensation, as is fully shewn in the Epistle to the Romans. And in the next it must be so likewise, for it is a part of the new covenant, which will then be in full action. This principle of justification by faith must necessarily exist in all God's dealings with man. God presents a revelation, and calls on men to believe it. He offers no argument to enforce His decrees, but He says, Believe me. His sovereign will is His only reason why He determines this or that; and having full power to carry out His counsels, He calls on man to take Him at His word. The believer in this word is justified under any one of the dispensations.

6. Another feature of every dispensation is *failure* and *apostasy*. As we find it to be God's ultimate object to manifest Himself, so do we also find man setting up himself, and this is the cause of failure, and the exhibition of apostasy. It is rare to find an empty heart; if God be not on the throne there, the idol of self will be. The paradise dispensation ended in apostasy, or a departure from the service of God to that of Satan. Apostasy can exist only in professed servants of the Lord. A heathen cannot be said to apostatise; a Christian may. Our first parents, walking daily with Him who had formed them, listened to the lie which was whispered in their ear, and left that happy walk to be followers of the evil one. Rebellion and disobedience ensued, and this was apostasy. In the patriarchal dispensation, we see the apostasy of the children of God in their mixed marriages with the ungodly around them, until the wickedness of man was so great upon the earth, that the Lord sent a flood to destroy them. Afterwards, at the close of that dispensation, and while God was in the very act of communicating a new revelation to Moses for the government of His people, they apostatised and worshipped a calf, saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." At the end of the Levitical dispensation which followed, we see the same thing, "Fill ye up the measure of your fathers, ye serpents, ye generation of vipers," said the Lord Jesus to the Jews at Jerusalem; and immediately afterwards He was rejected by them and crucified. Apostasy pervaded the bulk of the nation, although a remnant were faithful. And what shall we say of our own day, and of the dispensation in which we are living? That

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it also will end in apostasy. The vine of the earth is ripening, and there will be judgment, awful judgment. "When the Son of man comes, shall He find faith in the earth?" The falling away has begun already, it commenced very early in the dispensation; we trace it through succeeding centuries of Popery; we see it changing its phase now, and sliding into Infidelity; we cannot say the precise form in which it may be yet manifested, but we believe from the Word of God, that it will be open, undisguised, inveterate obstinacy against the Lord Jesus Christ, and that Christendom will be found in this state at the time of His appearing. Another dispensation remains, and that also will end in apostasy, as we read in Rev. xx. 7, 9. Every plan will have been tried to see if man, standing alone, can so stand, and all will have failed. God will have demonstrated, past reproof, the creature's nothingness. Lord! what is man left to himself! Oh, the riches of thy grace in providing a salvation for the lost ones!

In connexion with the foregoing remarks, we proceed to enumerate the following dispensations, as those which have been or will be set up in the way suggested. These are:—

I. That of Paradise.
II. The Patriarchal, from Adam to Moses.
III. The Levitical, or Jewish.
IV. The Gospel, or Gentile.
V. The Millennial.

And to these may, perhaps, be added—

VI. The Eternal.

I. *The Paradise Dispensation.* What the blessedness of that state was, our minds can hardly understand. We get but a glimpse of it, as shewn us in what is said of man in his restored state: that perhaps helps us to understand what it was in his unfallen state. But we can hardly grasp the fulness of that blessed season, when man was in unison with God; when God's purpose was his, and his was God's; when there was perfect reciprocity between the Creator and the creature. This we know, that there was no fear in man's breast; he walked with God as with a friend. In reference to this we remark, that the purposes of God are seen looking forward to the ultimate standing of man; one dealing of God with him involving in itself another, as the seed, the bud, the flower, the fruit. When we take the beginning chapters of Genesis, and the concluding chapters of Revelation, we see it to be the book of one author. If we see in Genesis the earthly paradise, or the budding of God's purpose, we find in Revelation the paradise of God, the river and the tree of life, the purpose in its full fruition.

The Lord God created man in His own image and likeness,

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and breathed into him His own breath of life. Hence, he became immortal, like Him whose breath was in him—a living soul. Holy was he, after the image of Him who had created him, exercising freedom of will and action, like the Sovereign whose representative he was, for man was placed in Eden to have dominion (Gen. i. 26). In Heb. ii. 6–9, we see this brought out in the glory of the Lord Jesus, in a very beautiful way. The apostle traces the purpose of God as revealed in Ps. viii., and then adds, "But we see not yet all things put under Him: but we see the Lord Jesus," God and man in one blessed person, "crowned with glory," having the rightful title, although not yet exercised. When it shall be exercised, there will be the fulfilment of God's germinant purpose in the creation of man. Adam was to shew forth God's sovereignty and dominion, being placed as Lord over all the lower creation, and over all other men who might be born. The goodness and love of God were manifested toward him, and there was not one solitary object on which his eye could rest, that did not bring to mind this goodness and love.

What, then, marred this fair prospect? Self. God was a sovereign, and had imposed a restriction; and man was selfish, and broke down the barrier. His holiness was turned into sin, his immortality received a death-wound, his freedom before God was exchanged for slavery to Satan; he chose disobedience, and lost the power of again choosing aright; and the lordship which he was to have held, as the representative of God on earth, was transferred to one who was thenceforth the god of this world. In the train of sin came misery, death, curse. Under it suffered the whole creation (Rom. viii. 20), man, the lower animals, the ground itself. Here was man, a poor lost sinner, perfectly helpless, perfectly hopeless! Then was the display of God's goodness and love reiterated. He threatened the deceiver, and promised a Redeemer; He made a provision for the recovery of the fallen ones. Life had been forfeited, and life, therefore, must be given; but substitution was permitted, if not commanded, and the life of another was accepted in the stead of that of man. "The life is in the blood," and so the sacrifice of blood was instituted as the means of approach to God, in the putting away of sin. No particular animals seem to have been ordered as sacrifices, but simply the offering of blood. Thus was there a prospect opened of ultimate union with the Creator, such as there had been in the days gone by; and when man had trampled on God's love, He provided a remedy for His ruined creature, and a redemption from the misery which sin had induced.

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That same love, though set at nought by the whole race of the first sinner, has yet remained unwavering: for, "*while we were sinners,* Christ died for us." The love of God indeed surpasses knowledge!

II. *The Patriarchal Dispensation.* The fruits of sin soon became apparent, for the nature of the unholy one was inherited by his children, and his first-born was a murderer. From this time two families have existed upon earth, the prototypes of whom were Cain and Abel. God had a seed among the lost, to whom He gave faith to receive His word, and in whom He wrought to obey it, and in the offering of Abel's sacrifice of blood we see the sinner justified by faith. We may say that the Church commenced with Abel, understanding by the term "Church," a redeemed seed from among the children of Adam. Salvation then, as now, was God's free gift to men, to be sought for through the sacrifice of blood ordained by God. The infidelity of Cain rejected this, and in his own wisdom he offered a sacrifice which God had not commanded and would not accept. Thus we see that, from the earliest times, the only justification for the sinner has been faith in the atonement by blood, and that unbelief in the necessity of a blood offering to atone for sin leaves the sinner under the wrath of God. Here was a privilege bestowed, of standing on a better foundation than that of human merit, which always must fail. Here was a blessed hope of reconciliation to an offended God.

To offer a sacrifice, there must needs be a priest. The office of priesthood seems to have pertained, even until the time of Moses, to the headship of a family, a city, or a nation. Thus we read of "Melchizedek, king of Salem, and priest of the Most High God." This has continued to a very late date. The Roman emperors all held the title of *Pontifex maximus,* which is also held by the Pope to this day. As regards the state of the earth before the flood, it would appear as if God had not then established royal government in the world. Man was tried, in all his relations, under the simple principle (which is, if man had not fallen, the simplest) of family government. That failed, and the earth was full of rapine and violence. Still through it all there was a seed who were children of God. Of these were prominent, Abel, Enoch, Noah.

"The wickedness of man was great in the earth," and called down God's vengeance, in the flood which destroyed the ungodly, brought about at last by the mingling together of that which God had ordained to be separate, as we learn in Gen. vi.; and this deluge swept away that which was corrupt in God's sight. The flood and the call of Abraham may be

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considered as two great epochs in this dispensation, but they were not the setting up of new dispensations. Between these two periods we find an attempt to set God and His vengeance for sin at defiance. The tower of Babel was a centre of idolatry, and the purpose was to have one nation, one city, one religion, and that religion idolatry. Behind all this we see the working of one, the opponent of God, who had taken the government of the world upon himself, in enmity and hope of thwarting God's purposes. We must remember that it is God's purpose, which doubtless Satan knew, to put everything in this earth under Jesus as the second Adam. He sought to anticipate this, and to shut out the Son of God by a grand confederacy, and a city whose top should reach to heaven, Babel, the city of confusion. An act of judgment emanated from God, yet an act which perhaps proved to be one of mercy to the poor fallen race, who were thus at work to counteract His purposes; for the division of nations, and the diversity of languages, prevent in some measure the spread of universal evil, and are so far parts of God's purpose for the government of the earth. God set men in families and nations with a view to blessing; and this principle, which is not seen until after the flood, is important in our present investigation. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

We come to the calling of Abraham. We have here the beginning of an elect line of blessing, and blessing grouped around that centre: "In thee and in thy seed shall all the families of the earth be blessed." Here was a manifestation of election, and in this instance of a national election, so that from Abraham descended a chosen people. In this very people thus called out and separated from the other nations of the earth, do we see manifested that feature of apostasy which has been noticed as belonging to every dispensation. Verily, "the heart is deceitful above all things, and desperately wicked;" for are we different from them? No, in nowise. The long-suffering of our God is indeed salvation. Without it, we had perished in our sins, having no hope; but He has raised up a mighty helper in the Lord Jesus, a sufficient sacrifice, an atonement which reconciles for ever.

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Art. VI.—THE DIAL AND THE BIBLE.

THOUGHTS FOR THE NEW YEAR.

On the opening of the New Year, we desire, dear reader, to have some serious and earnest converse with you, on the two great subjects of Time and Truth. In doing this, we must, though the season be cold and wintry, lead you for a moment to the bright sunny scene where the following thoughts first arose in the mind, and which may now, perhaps, be found seasonable. May the Father of Mercies make them sanctifying and solacing!

A bright summer morning had been followed by a short thunder-storm. Copious showers had fallen on the thirsty ground: the sky was again beautifully clear, the air fresh and balmy, while the plants and flowers looked up smilingly towards the glorious and beneficent heavens.

Taking my Bible, I walked into a pleasant garden, and tried to meditate on God's perfect Word amidst His own lovely works. After reading awhile, I ascended to a spot from whence I obtained a bold view of the sea, and, without considering where I was placing it, laid the Bible upon the face of a sun-dial which was fixed on the commanding height. Almost immediately the thought flashed on the mind, "What an association is this! *Time and Truth* have met: what can I learn from their conjunction?"

How simple the appearance of both! A little wood and brass compose the one, a little paper and leather the material part of the other. Yet, in the first, I trace much human ingenuity; and, in the second, the aboundings of Divine wisdom. That dial is, doubtless, the product of many minds. Slowly, and perhaps through a succession of ages, it has come to wear its present form; and that Bible, too, how long a period was taken to complete it! How many minds were employed about it, but all under the direction of one infinite mind, who instructed, controlled, and guided all the rest; so that the thoughts and words which it contains, however diverse in some respects, are all *the very thoughts and words of God.* Let us think highly of that book! *How silent they both are!* To a thoughtful and devout mind that silence is solemn and awful, yet most eloquent. That noiseless, moving shadow on the dial's face, how it talks to dying mortals of their *course* and *end!* That silent, stable volume, how it pleads with sinful,

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responsible immortals. One has beautifully said—" Speech is silvern, silence is golden. The greatest objects in the universe are the stillest. The ocean hath a voice, but the sun is silent. The forests murmur; the constellations speak not. The seraphim sing; the shekinah is dumb. Aaron spoke; the face of Moses but shone. Sweetly might the High Priest discourse; but the Urim and Thummin—the silent stones on his breast—flashed forth a meaning deeper and Diviner far."

Yes; both the dial and the Bible are silent, *but each of them have many to speak on their behalf.* When the quiet shadow tells that another hour is finished, thousands of iron tongues speak *for* it, and in various other ways the fact which it indicates is repeated far and wide. So the Bible has many to repeat *its* great truths. The preacher in the pulpit, in the open air, or the cottage—the teacher in the school—the missionary in the poor man's room, or at the sick man's bedside—and the mother with her little children round her—are all tongues to utter the abundance of that grace and truth with which the great heart of the Bible is filled. And, above all, let each one who reads it, and to whose eye the glorious letters speak, aim, by the eloquence of a holy life, to witness for the Bible. And is not the commencement of another year a fitting time for each one to inquire whether he is testifying for the truth in the sphere where God has placed him; to mourn over past failures, and afresh to gird up the loins of the mind, seeking grace honestly to say, " One thing I do," and that is dearer to me than life; even " to testify the gospel of the grace of God?" In thus acting we shall be conformed to the objects we are contemplating.

The dial just deposes to one great fact. It only answers one single question, " *What is the time?*" The Bible does the same. One thing it does, and that perfectly. Its great mission is to tell " *what is truth.*" The *true time* is important, but *infallible truth* is much more so. Men might and do manage to live in this world without any means of measuring time, save the motions of the sun and stars; but neither from the heaven above, nor from the earth beneath, could man learn the truth which he most requires to know. The truth concerning himself and God; the truth about judgment and mercy, heaven and hell; how to be saved, and how to serve;—all this the Bible tells. It reveals a thousand wondrous things; but the *one great truth* which it most dwells upon, and presents in a vast variety of forms, is, that " GOD IS LOVE," and its one great urgent counsel to all is, " Know the Lord;" " Acquaint thyself now with God."

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The dial requires light in order to be of any real use. Yea, sun-light is requisite. Under the pall of night, or when the sun is quite hidden from view, it tells nothing concerning the time of day. And God's Word, likewise, must be shone upon by that Divine Spirit who first wrote it. This is His office as much as it was to produce the Book. But there is this advantage as regards the Bible. God has promised light on His Word at *any time* to those who earnestly ask Him. He will cause His own presence and power to rest upon His Word, and thus point out to the praying soul the very parts most suitable to his own case, even as the shadow on the dial is cast on the right figure. A sun-dial may, indeed, be injured by accident or design, and so not point quite truly; but God's Word is safe from all harm; it is not only true, but *truth*, and shall for ever remain so. "It liveth and abideth for ever;" the same amidst all changes. It is alike adapted to all, and that, however varied their circumstances or intricate their perplexities.

There should be no dispute what is the correct time when we are standing in the sunshine by the side of a good sun-dial. It would be very foolish of any one to prefer the time indicated by his own watch to that marked on the dial-plate. When standing in the presence of the Bible, let reason and sense be dumb. To this test let us bring all principles and practices, and endeavour to set the watches of our heads, hearts, and hands, by this "*sure* word." There is nothing equivocal, uncertain, or complex about the sun-dial, it points directly and correctly; and so, in everything that relates to God's glory, and our own spiritual good, God's word speaks with plainness and authority. "The way-faring man, though a fool, shall not err," if he listens reverently to infallible truth.

While thus musing over these two objects, the two words already mentioned stood out before my mind's eye, in imposing, yea, awful grandeur. I stood and mused on TIME, and TRUTH. Of these two words the two objects before me were the visible representatives. On the sun-dial there seemed to be written, "MORTAL, THINK ON TIME!" and on the Bible, "SINNER, TRUST THE TRUTH!" Thus other trains of thought were suggested. *I thought on the flight of time, and the fixedness of truth.* The dial, itself so stationary, shews time passing on. This ingenious human contrivance, makes the sun chronicle his own progress hour after hour. The shadow slowly but surely passes round the plate, glides over each figure and mark thereon; and thus days, years, centuries pass away, one moment at a time. If the sun-dial of Ahaz that once went backwards (Isa. xxxviii. 8), was now in existence, how solemn it would be to stand by it

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and think of the thousands of years which have flitted by, the many generations which have passed away, and the mighty changes which have taken place, since Isaiah prophesied and Hezekiah wept and rejoiced! And now another year has begun its course, and will soon pass away into eternity. What then is my life? "it is even a vapour, which appeareth for a little time, and then vanisheth away." On what can I lay hold that will not pass away with me? Where is an anchorage that will save me from drifting. I look on that Bible, and listen to its solemn tones, "Heaven and earth shall pass away, but my word shall not pass away." I cling to that book, I feel identified with the Saviour it reveals; I hear him say, "Because I live ye shall live also;" then all fears die, all hopes revive, I am "begotten by the word of truth," begotten to hope, through a risen Saviour, for "an inheritance incorruptible, undefiled, and that fadeth not away." Let time roll; truth moves not; it is stable as the throne of God, and on it I rest. "Let thine hand help me, for I have chosen thy precepts."

I next thought *of the gradual development of truth in connexion with the course of time.* When time was young, revealed truth was small in stature, though of perfect proportion and most attractive beauty. These proportions have gradually expanded. Prophecies have been turned into facts, and promises into blessings. We first view truth cradled in the arms of mercy, and wrapped in the swaddling bands of the great primeval promise (Gen. iii. 15). Age after age it has been unfolded, and these progressive developments form the most wonderful of all time's records. The deeds of heroes, the rise and fall of empires, the progress of discovery, and triumphs of science, are as nothing to a new "Thus saith the Lord," by the mouth of a prophet, or to what follows upon "The Lord spake unto Moses, saying." One feature of truth I here particularly noticed, namely, *how it has precisely marked beforehand the leading events of time.* Thus, all time becomes vocal with truth; God's eternal thoughts are written on the face of time. The word of prophecy, that witness of Divine foreknowledge, has never yet failed, nor can it ever fail. The chronicles of nations, and sketches of individuals, and more especially the great and glorious history of Messiah, His sorrows and His triumphs, have all evidenced the wisdom, love, and faithfulness of God. And thus shall it be to the end of time. There are wondrous words yet to be accomplished, the years yet to come shall be made bright with the footsteps of God's Anointed, fulfilling what is written of Him. HE will "travel in the greatness of His strength," till

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His foes are subdued and cast out, and His truth has triumphed. "He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for his law" (Isa. xlii. 4). The zeal of the Lord of hosts will perform this. "He will send Jesus, whom the heavens must receive till the times of restitution of all things." How sweet, on this new year's morning, while looking back on the gloomy past, laden with sin and sorrow, to anticipate the in-coming of "the eternal year of love's triumphant reign." He who sitteth on the throne will say, "Behold, I make all things new." God hath said it in His book; Jesus will speak it from His throne. He who said "IT IS FINISHED," will say, "IT IS DONE." I look at that patient Bible; there it lies, biding its time, and its time is at hand. Not one of its words can fail. A thousand schemes may yet be tried by man, and innumerable abortions disappoint his fondest hopes, but God's great idea must come forth in its completeness, and the earth be filled with the glory of God as the waters cover the sea.

Time must all pass away, but truth will remain for ever. How many more years may elapse before the end of time we know not. How long it will be before the Lord himself shall come in glory, what the exact order of things which will follow His coming, or what varied cycles there may be even in eternity, we cannot say; but this we know, that a period must come when the poet's words shall be fulfilled, and the dwellers in eternity shall look back upon

> "The world at dawn, at mid-day, and decline,
> Time gone! the righteous saved, the wicked damned,
> And God's eternal government approved."

But even then truth will remain. We shall not have printed Bibles in eternity as we have now, but we shall have the contents of that wondrous book for ever and ever. Its facts will be always remembered. Its doctrines will be ever studied. Its promises will be fully inherited. Its holiness will be perfectly realised. Its prophecies will be all accomplished. How sweet will it be to the glorified to look back upon the connexion they had with the Bible, while passing through time; and to sing how it guided, cheered, comforted, and preserved them. But how dreadful, on the other hand, to look back from eternity on a "neglected Bible." Alas! how many who had Bibles in their houses, and its truths in their heads, will first learn its real importance and value in a desolate eternity. How solemn is that declaration of the God of mercy, "I have stretched out my hand all the day long to a disobedient and gainsaying people." That day, as regards the Jews, was 1500 years long,

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but it ended a dark, tempestuous midnight. The brighter day of Gentile grace, "the day of salvation," has already lasted more than 1800 years, but this long day must close, and that in a still more terrible midnight of horror. Then, amidst that thick darkness a voice will be heard, "I called, and ye refused; I stretched out my hands, and no man regarded." Oh, fearful knell of lost souls! As they hear it, and feel its truth, they will sink into "outer darkness." "While ye have light, believe in the light, that ye may be the children of light."

Who darkness love, and hate the light,
Nor wait at Wisdom's gate,
Must prove, through an eternal night,
"*Hell* is truth seen too late." *

O study then God's word of grace,
Make it your guide alone;
Until you see Him face to face,
And know as you are known.

Time is given to man as a *space* in which to prepare for eternity, and the truth is God's gift to shew him *how* to do it. Time is an hour-glass: it exhibits to us our life's sands ever dropping; truth is a looking-glass: it not only shews us our own likeness, but also "the face of Jesus Christ." By the mirror of truth we may prepare ourselves for eternity; and those who place themselves honestly before it for that purpose, will also find it to be a fountain to wash in, and a wardrobe from whence to clothe themselves. "Seeing Jesus" in His word as "the glory of the Lord," they will be "changed into the same image," and so be "made meet to be partakers of the inheritance of the saints in light." Those who look into this mirror shall never lack light. It hath a self-evidencing glory, which attests its Divine origin. Come, then, and let us use time, yea "redeem time," for the study of truth. It is true wisdom "to look into the perfect law of liberty, and continue therein;" "to meditate on God's law day and night;" "to let the Word of Christ dwell in us richly, in all wisdom;" "to receive with meekness the engrafted word;" "to hear the Word of God and keep it." Truth teaches us how to improve the time, and to fill it up usefully and happily. It teaches us *what* to think about, also *how* to think; and "who (says one) can make him miserable who can think well?" Truth brings consolation for all the sorrows of time, however great they may be. In the various changes through which we pass—in the trials we have to endure—under separations which strain the very heart-strings—amidst the decay of nature's strength,

* Baxter.

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and when the time comes for the soul's flight into eternity—truth can minister consolations; yea, "fill the heart with all joy and peace in believing, and cause it to abound in hope, through the power of the Holy Ghost." Reader, begin the year with a more diligent, prayerful, impartial study of the Word of God. Be not seduced from its green pastures by the poppy fields of light literature, or the chill, gloomy forests of human philosophy. Go where the great Shepherd leads, where heaven's own music is heard, and God's healing light shines. Go where the patriarchs still wander to talk with you, where apostles preach to instruct you, and where the prophets sing their noble strains to allure you onward, in joyful hope, to the coming of "the Father of the everlasting age," and the mild triumphant reign of "the Prince of Peace." Do not neglect the sure word of prophecy. It is "a light that shineth in a dark place," and "the testimony of Jesus is the spirit of prophecy." In a word, live in truth, if you would live aright in time, and live really for eternity.

Notes on Scripture.

Eph. II. 17.

The reading agreed on as the true one, supported by the best MSS., in Eph. ii. 17, repeats a word that increases the solemn power of the verse,

"Peace to you who were far off,
And *peace* to them who were nigh."

Eph. III. 9.

The reading agreed on now by critics in this verse is, not the "κοινωνια," fellowship, of the mystery, but "*οἰκονομια*," the *dispensation* of the mystery.

Rev. XVII. 1, 3.

This clause should be rendered, "sits AT the many waters;" for ἐπι has here the genitive. It is otherwise with ver. 3, "A woman sitting upon a scarlet-coloured beast," ἐπι θηριον, the accusative being used.

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Rev. XVI. 16.

"He gathered them." The neuter plural takes the singular of the verb, and therefore this should have been, "They gathered them," *i.e.*, the three unclean spirits gathered them.

Rev. V. 6.

As "Lamb," *ἀρνιον*, had become a proper name in this book, it is likely that when John says, "I saw—a lamb as it had been slain," we ought to understand him to say, "The Lamb," *i.e. Christ* in his own person; not a symbolical lamb.

John XVIII. 35, 36.

The phrase, "Not of this world," is *ἐκ τοῦ κοσμου τούτου*. It is literally, "My kingdom is not *from* this world." It may be illustrated by Matt. xxi. 25, "The baptism of John, whence was it? *from* heaven (*ἐξ*) or *from* men? (*ἐξ*)." The preposition means *from* or *out of*. Baptism was of *divine origin*, "from heaven," yet administered by John *on earth*, and by John personally and visibly. So Christ's kingdom; its *origin* is not of *this world;* but it shall be administered on the platform of this world—it shall be carried on by Christ and His glorified saints personally and visibly on earth.*

"Jerusalem on its own heap."

Jer. xxx. 18, uses that expression. It means, "*Upon its own hill*," *i.e.*, the old spot; or as Rosenmuller renders it, "Super vetusta sua fundamenta in colle Zion." The same term occurs first in Joshua xi. 13, "The towns that stood still *in their strength*," our version says; but literally, "*On their heap.*" It was a Phœnician and Canaanitish custom, and a Jewish too, to build cities upon natural or artificial heights, on account of the strength thus given to the position. J. D. Michaelis says, on this passage in Joshua, "The cities that are standing even yet in *their place*, lit. on their hill." (See Keil on Joshua.) This is just the modern "Tell" for hill or heap; the Hebrew תֵּל. It does, however, sometimes refer to a *heap of ruins* also, as Gesenius observes and gives instances of.

Isaiah XXIX. 1.

A short paraphrase will illustrate this passage:

"Woe to Ariel, to Ariel!
The city of the tabernacle of David."

* These last notes are given from "Premium Essay on Prophetic Symbols," by Rev. Edward Winthrop. New York. 1856.

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Jerusalem is mentioned as being David's dwelling, to shew that this would but aggravate its condemnation, and that not even its connexion with David would save it from coming doom.

> "Add a year to a year,
> Let the festivals go their round,
> And then I will distress Ariel,
> And there shall be heaviness and sorrow;
> And it (Jerusalem) shall be to me as Ariel."

That is, *I* will fight against it as against a mighty lion.

> "Yea, I will camp against thee round about,
> Yea, I will lay siege to thee with a mount,
> And I will raise forts against thee.
> And thou shalt be brought low;
> Out of the ground shalt thou speak,
> And out of the dust shalt thou bring up thy words."

What a description this of a down-trodden city and nation! How like Jerusalem and Palestine in our day!

Reviews.

The Acts of the Apostles Explained. By J. A. Alexander, D.D., Professor in the Princeton Theological Seminary. 2 vols. J. Nisbet and Co. 1857.

These two volumes are full of clear and sensible exposition. We only select these parts that refer to things within our own special province. The extracts will explain themselves.

"*Wilt thou restore,* or more correctly, *art thou restoring,* or about to restore? The precise form of the original is foreign from our idiom, though not unusual in Greek. *Lord, if thou art restoring,* i.e. (tell us) if thou art restoring, &c. The verb itself is applied both to physical and moral changes, as for instance, to the healing of a withered limb (Matt. xii. 13), the miraculous recovery of sight (Mark viii. 25), and the revival of the old theocracy, to be effected by Elijah at his second coming (Matt. xvii. 11; Mark ix. 12). The essential idea is that of return to a previous state, which had been lost or interrupted. The question shews, neither an absolute misapprehension of the nature of Christ's kingdom, nor a perfectly just view of it, but such a mixture of truth and error as might have been expected from their previous history and actual condition. That the kingdom of Israel was to be restored, they were justified in thinking by such prophecies as Isa. i. 26, ix. 7; Jer xxiii. 6, xxxiii. 15, 17; Dan. vii. 13, 14; Hos. iii. 4, 5; Amos ix. 11; Zech. ix. 9. They were only mistaken, if at all, in expecting it to be restored in its primeval form. Some have understood them as protesting against its restoration to the people who had so lately put our Lord to death. His reply shews, however, that the gist of the inquiry was not *Israel,* but *at this time.*"

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'*Why stand ye,* or, adhering closely to the form of the original, *why have ye stood* (or *been standing,* so long) *looking into heaven?* The word *gazing,* which is here used by four of the old English versions, would have been more appropriate in ver. 10, where they all have *looked.* The question of the two men seems to involve an indirect reproof of their forgetfulness or unbelief of what their Lord himself had told them. This was betrayed by their excessive and continued wonder at His disappearance, as if they had expected Him to stay on earth for ever, though the promise of the Paraclete, which He had just renewed to them, was formally suspended on His own departure, and return to the bosom of the Father (John xvi. 7). Their astonishment, moreover, seems to shew that they despaired of ever seeing Christ himself again; whereas He had repeatedly declared that He would come again (John xiv. 3), and in the very way that He had now departed, *i.e., in a cloud* (Luke xxi. 27), or, as it is variously expressed by the Evangelists, *in clouds, on the clouds,* or *with the clouds of heaven* (See Mark xiii. 26, xiv. 62; Matt. xxiv. 30, xxvi. 64, in several of which places the English version have gratuitously changed the preposition). The question of the two men was intended therefore to recall them to themselves, and to remind them that, instead of stupidly and idly gazing after one who was no longer visible, they should rather shew their love to Him by instantly obeying His farewell commands, and trusting His repeated promise to return, which they accordingly repeat, as if to shew their own implicit confidence in its fulfilment. *In like manner,* literally, *what manner,* an expression similar to *what day* in ver 2 above. The Greek phrase (ὅν τρόπον) never indicates mere certainty or vague resemblance; but wherever it occurs in the New Testament, denotes identity of mode or manner (Compare Matt. xxiii. 37; Luke xiii. 34; Acts vii. 28; 2 Tim. iii. 8). *Have seen,* or more exactly, *saw,* the form of the original, implying that the sight was over when these words were uttered. The verb itself is not the ordinary verb *to see,* but one implying some unusual or striking spectacle, the root of our word *theatre* and all its cognate forms. We read nothing more of the *two men,* who may have disappeared as suddenly as Moses and Elijah at the transfiguration (Mark ix. 8). It would seem, at least, perhaps from the conciseness of the narrative, that the eleven thought no more of them, but in their eagerness to do as they were bidden, turned their backs on those by whom the admonition was conveyed to them, without inquiring whence they came, or what was now become of them."

" We are bound to reject every explanation which supposes ὅπως ἄν to be a particle of time, until some clear example of that sense can be discovered. Coming back, then, to the only sense justified by usage, we must understand the *times of refreshing* (or *relief*) to be in some way suspended upon their repentance as a previous condition. *From the presence of the Lord* (*i.e.* of God in Christ) denotes the source of the refreshing to be heavenly and Divine, and the authority, on which the promise rests, to be absolute and sovereign. The Divine face or presence, in such cases, may suggest the idea of His court or royal residence, from which His messengers go forth to execute His orders."

" The objections to this version have been already stated, as well as to the version, *now that he has sent,* &c., which last would otherwise afford the best sense. The only grammatical construction, as we have already seen, is *so that* (or *in order that*) *he may send Jesus Christ,* here presented as a motive or a reason for repenting now. But to what sending do the words refer? Not to our Lord's first advent or appearance as a Saviour, which had already taken place, but either to His visible return hereafter, or to His presence in the hearts of individuals. The last agrees best with the context, as a motive to immediate personal repentance, but the first with all analogy and usage, as the Father is not elsewhere said to send the Son, as He is said to send the Spirit, into the hearts of men, as a matter of inward and invisible experience, but into the world, as a literal external fact of history (Compare Gal. iv. 4

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and iv. 6. See also Luke iv. 43; John i. 10, 16, 17, iii. 34, v. 36, vi. 14, viii. 42, ix. 39, x. 36, xi. 27, 42, xii. 46, xvi. 28, xvii. 3, 8, 18, 21, 23, 25, xviii. 37, xx. 21; 1 John iv. 9, 10, 14; 1 Tim. i. 15; Heb. x. 5)."

The Prophecies Relating to Nineveh and the Assyrians. Translated from the Hebrew, with Historical Introductions and Notes, exhibiting the Principal Results of the Recent Discoveries. By GEORGE VANCE SMITH, B.A. London: Longman, Brown, Green, Longmans and Roberts. 1857.

THE *subject* of this volume is an interesting one, both in itself and in its connexion with recent discoveries. Very much might be made out of such a subject were it wisely handled, and with sufficient learning on the one hand, and reverence for Scripture on the other. We do not think that the author of this volume has succeeded, or that he has manifested all the qualifications needful for the writer of such a work. He has brought together much interesting and valuable information. He has given us here and there a good critical remark. But his interpretations of Scripture are very unsatisfactory. From most of the prophecies of Isaiah he would exclude Messiah, and refer the words to some Jewish king. The foundation and corner-stone laid in Zion (Isa. xxviii. 16) means merely Jerusalem or Zion, a strongly-founded well-built city of refuge (p. 128). The words, "A virgin shall conceive and bear a son," &c., were not meant, or is really to apply to Christ, but came afterwards to be used in a Messianic sense! (p. 99); nay, "virgin" ought to be rendered "young *wife*." In chap. xxxii. the king spoken of as reigning in righteousness, &c., is probably Hezekiah! (p. 187). These are specimens of the kind of interpretations with which the volume abounds. The exclusion of Messiah from the prophets seems one of the fundamental principles of Mr Smith's criticism. With this, of course, there is equally the exclusion of Messiah's future kingdom. He is a literalist in referring Messianic events to existing Jewish kings and kingdoms, just as Moses Stuart and others are literalists in making Nero and the early emperors the fulfilment of the Apocalypse. But in all that belongs to what is usually called literal interpretation, he is a thorough spiritualist. We give the author's rendering of Isaiah x. 28, to the end—that most vivid of all descriptions that ever were given of the approach of an enemy—

"28 He is come to Aiath!
He hath passed through Migron,
At Mikmash he layeth up his baggage;
29 They have crossed the pass,
In Geba they spend the night,
Ramah trembleth, Gibeah of Saul is fled.
30 Lift up thy voice, daughter of Gallim!
Hearken, Laisha,
Answer her, O Anathoth!
31 Madmena fleeth,
The inhabitants of Gebim hasten away.
32 Yet a day *hath he* in Nob to halt,

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Then will he shake his hand at the mount of the daughter of Zion,
The hill of Jerusalem!
33 But lo! the Lord, Jehovah of Hosts,
Striketh off the chief-bough with sudden terror,
And the high in stature shall be cut down,
The lofty shall be brought low;
34 And he shall cut down the thickets of the forest with iron,
And Lebanon shall fall by a mighty-one."

It may be well to notice here the connexion between the 10th and 11th chapters. No sooner is the Assyrian "forest" cut down, than up rises the "tender plant"—the rod or shoot from the stem of Jesse.

Chap. xi.
"1 And there shall come forth a rod out of the stem of Jesse,
And a branch shall grow out of its roots;
And the spirit of Jehovah shall rest upon him,
2 The spirit of wisdom and of understanding,
The spirit of counsel and of might,
The spirit of knowledge, and the fear of Jehovah."

Then follows the description of creation resting under the shadow of this plant of renown—

"6 Then the wolf shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf, and the young lion, and the fatling together,
And a little child shall lead them.
7 The cow and the bear shall feed,
Their young ones shall lie down together,
And the lion shall eat straw like the ox.
8 And the sucking-child shall play on the hole of the asp,
And on the den of the viper shall the weaned-child stretch forth his hand.
9 They shall not hurt nor destroy in all my holy mountain;
For the earth shall be full of the knowledge of Jehovah,
As the waters cover the sea.
10 And in that day there shall be a root of Jesse,
Which shall stand as a banner for the peoples;
Unto Him shall the nations seek,
And His rest shall be glorious.
11 And it shall come to pass in that day,
That the Lord shall again, a second time, put forth His hand,
To recover the remnant of His people, which shall be left,
From Assyria, and from Egypt, and from Pathros,
From Cush, and from Elam, and from Shinar,
From Hamath, and from the lands of the sea.
12 And He shall lift up a banner to the nations,
And gather the exiles of Israel,
And collect the dispersed of Judah,
From the four quarters of the earth.
13 And the envy of Ephraim shall depart,
And the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah,
And Judah shall not distress Ephraim.
14 But they shall fly upon the country of the Philistines, towards the west,
Together shall they spoil the children of the East;
Edom and Moab shall be the prey of their hand,
And the children of Ammon shall obey them.
15 As Jehovah dried up the tongue of the Egyptian Sea,

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So, with His strong blast, shall He shake His hand over the river,
And smite it into seven streams,
That a man may pass through it dryshod;
16 That there may be a highway from Assyria,
For the remnant of His people which shall be left,
As there was to Israel in the day of His coming up out of the land of Egypt."

Chap. xii.

"1 And in that day thou shalt say,
I will praise Thee, O Jehovah;
Though Thou hast been angry with me,
Thine anger is turned away, and Thou comfortest me.
2 Behold God is my salvation; I will trust and not fear,
For my strength and my song is Jehovah;
And He will be my salvation.
3 Therefore shall ye draw water with joy,
Out of wells of salvation;
4 And say in that day, Give praise to Jehovah
And call upon His name,
Make known among the people His deeds,
Proclaim that His name is exalted.
5 Sing praise to Jehovah, for He hath done excellent things,
Be this made known in all the earth.
6 Cry aloud and shout, inhabitant of Zion,
For great in the midst of thee is the Holy One of Israel."

Jerusalem as it Is. By A CONVERTED JEW. Manchester. 1857.

THIS is a lecture by M. Hershon, which will interest our readers as containing a good description of the present state of Jerusalem. We quote a paragraph, though we greatly doubt the accuracy of the number of Jews.*

"The Jewish quarter lies between Mount Zion and Mount Moriah, and is notable as the dirtiest place in the holy city; in using the superlative of dirt, you will therefore understand that, with very little exception, positive dirt, literally as well as morally, is all over Jerusalem; for 'the filth of the daughter of Zion,' in either sense, is not washed away as yet.

"The Jews in Jerusalem number about 7120 in all, nearly one-half of the entire population. They have several small synagogues used as places of worship, as well as Talmudical schools. For the most part the Jews here are exceedingly poor, and are despised and hated by all except the Protestants; those Protestants who do not forget the inestimable benefits they received from the Jews, and who also know and believe that God 'is sore displeased with the heathen who help forward the affliction of Israel, and shew them no mercy.' Brethren, forget not to be merciful to the poor afflicted Jew. Give him bread when he is hungry; water when thirsty; clothes when naked; but, above all, give him what he gave you—give him the gospel which you received from him, and pray also for his conversion; for by shewing such mercies to the Jew, you are sure to please your God, and receive in return much greater blessings than you or the Gentile world have ever received, as it is written, 'If the casting away of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead!' But how 'shall the receiving of them be,' without their having received the gospel? How shall they receive the gospel, without your giving it to them? If not for *the blessed, blessed gospel,* given unto me by one of your Gentile brethren

* We would here recommend to our readers a *model* of Jerusalem, published by Mr Green of Paternoster Row. It is exceedingly correct, and well executed.

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about thirteen years ago, Oh! I should have remained to *this* day at 'the beggarly elements' of Judaism, without hope, and without Christ—*lost for ever!*

"Now, to return to our subject. The Jewish religion in Jerusalem, as everywhere else, is almost the same *now* as it was in the time of our Lord. *Pharisaical,* placing the traditions of men above the Word of God. In *this,* however, as also in other false doctrines, such as purgatory, prayers to and for the dead, charms, merits, &c., they are not behind the Eastern nor the Western Churches.

"The political position of the Jew in Jerusalem is, that he is an alien and a stranger in his own land, and in his own land he finds no home but a grave! Jerusalem! Jerusalem! in thee thy children have crucified their Lord and Saviour! In thee they have killed their own Prophets! In thee they have chastised, persecuted, and murdered the apostles and the saints of old! In thee, therefore, O Jerusalem, let these thy ruins, and these Turks, thy oppressors, testify to these thy children, that they have 'filled up their sins, and wrath came upon them to the uttermost!'

"But, my dear friends, think not for a moment that Zion's King and Israel's God shall be angry *for ever,* for in wrath He *shall* remember mercy, and restore both the land, and His ancient and yet beloved people, to His favour again. Israel *shall* be restored. They *shall* seek the Lord their God, and David their King. The Lord *shall* 'purge the blood of Jerusalem.' 'Zion *shall* be redeemed with judgment, and her converts with righteousness.' The Greek and Roman idols, those awful stumbling-blocks to Israel's conversion, *shall* utterly be abolished; and then, 'O Jerusalem, thou shall be called the city of righteousness, the faithful city!'

"Leaving the Jewish quarter, we enter immediately into the great bazaar, consisting of several lanes—narrow, dark, sometimes slippery, but always dirty. The lanes of this bazaar are vaulted all over with one common roof, skylights, or mere holes in the top, which admit a dim light to the shops below—this in an Eastern clime being rather agreeable than otherwise. Here we find an amusing medley of the butcher and the apothecary, the shoemaker and the jeweller, the baker and the banker, and a great many other trades and professions, *all under one roof.* Gin-shops and beer-houses, however, you find none! Here we buy from ten to twenty oranges or lemons for 1d.; from four to twelve eggs for 1d.; one pound of grapes for ½d.; Bethlehem wine, from 5d. to 10d. per gallon; a couple of fowls, from 6d. to 8d.; a couple of ducks, from 14d. to 18d.; a couple of geese, from 2s. 6d. to 3s.; lamb or mutton, from 2d. to 3d. per pound; goat's-meat somewhat cheaper. This and last year, however, provisions in the Holy land were almost to famine price.

"This bazaar, in an easterly direction, brings us to the Mohammedan quarter, inhabited by about 5000 Turks and Arabs, whose character is that of 'a wild ass used to the wilderness.' By such Gentiles as these 'Jerusalem is trodden down, and Zion ploughed up as a field.' On Mount Moriah, on the very site where once stood the glorious temple, now stands a mosque of the false prophet, called the Mosque of Omar. Hitherto none but Moslems have had access to this mosque, for fear lest 'a stranger . . . . when he shall come and pray towards this house, God will hear in heaven, His dwelling-place, and do according to all the stranger calls Him for,' and consequently they might lose their power. Once upon a time, the clock of the mosque had to be repaired, and there was none to do it but a *Jew;* the Jew, therefore, was *first* solemnly pronounced to be an *ass,* and, as such, he was admitted into the mosque, without fear that he would, or *could,* pray there. The Jew, on his part, entered the mosque *as a clockmaker,* and not as a Jew, for as a Jew it is a *sin* for him to tread on that holy, but now polluted ground. Thus Jew and Turk are 'deceiving and being deceived.' Last summer, I hear, the

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mosque was made accessible to all men besides Mohammedans; and this event, I think, is another sign that Mohammedanism is fast approaching its end.

"Next we come to the pool of Bethesda, which lies on the north of the mosque, and a few yards distant from the east wall; and very near St Stephen's Gate. Some extraordinary incident at this pool, in the time of our Lord, you will find recorded in John v. At present this pool is out of repair, and half-filled with rubbish."

The Jewish Miscellany. No. IV. Edited by Rev. ALEXANDER M'CAUL, D.D. London: Wertheim & M'Intosh.

WE formerly made an extract from this small periodical, and we notice No. IV. in order to make another. We do so not only to bring before our readers the plans now carrying on for giving agricultural employment to the Jews in Palestine, but also to give them a description of the fruitfulness of the soil of that goodly land.

"The kindness of Mr Graham to the Jews in Jerusalem, whether Christian or other, has been great during his nearly three years' residence in the Holy Land; and he has efficiently laboured to promote the various plans for the relief of the needy, and for the raising of the Jewish people from their low estate. The different Industrial Institutions, and among them that one which is founded for the purpose of giving agricultural employment to Israelites, have been much indebted to his assistance; and the Christian Hebrew family who are the first, and as yet only farmers in the land of their fathers, have received many proofs of his interest and regard. Therefore, on the close of his engagements as lay-secretary to the London Society for promoting Christianity amongst the Jews, Mr and Mrs Meshullam, and the managers of the Industrial Plantation, united in publicly testifying their sense of his kindness, by inviting the principal Hebrew Christians, living in Jerusalem, to spend Thursday, July 24th, at Urtas, or Solomon's Gardens, near Bethlehem, to meet Mr Graham. The Rev. J. Nicolayson, minister of Christ Church; Miss Creasy, treasurer of the Sarah Society; Miss Cooper, founder of the Industrial School for Jewesses, and her household; Mr Rogers, H.B.M. vice-consul for Caiffa, and his sister, were also invited. The various groups and detachments of our party were abroad soon after sunrise; some had never yet been to Urtas, and the way was new to them; others of our Hebrew friends rarely or never wandered beyond the immediate neighbourhood of Jerusalem. All enjoyed the fresh breeze of morning, as they paced across the Bethlehem plain, now green with crops of millet; and in their various languages talked over the scenery, and its history and sacred associations, now repeating the tradition which has attached to the well of the wise men at Elijah's convent (Mar Elias); now catching the first view of Bethlehem, of the Dead Sea, or resting for a moment at Rachel's sepulchre. To those already familiar with the beauties of the locality, it was very pleasant to watch the delight felt by these descendants of Abraham in the Land of Promise, as fresh features were added to the landscape. The olive woods of Bait Jala attracted special attention, as giving proof of what these hills and valleys may all be, when God permits human industry and love to be directed hither. The rich green of the trees is in fine contrast with the snow-white stone, of which the Latin Patriarch's Collegiate Palace has been built.

"The best road to Urtas leaves Rachel's sepulchre on the right, and Bethlehem on the left; and descending into a valley, it follows the winding course of the aqueduct from Solomon's Pools, which supplies Bethlehem and the reservoirs of the temple enclosure on Mount Moriah. Large olive-trees shade either side of this part of the road, and there is a fine view of Bethle-

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hem and its southern slopes. Little stone watch-towers are scattered, according to ancient custom, among the vineyards. Shortly after this we reach the beginning of a long descent. Beneath, to the right, is the winding valley of Urtas, as it runs off towards the Frank Mountain and the Dead Sea. To the south, the fertile crest and ruined city of Tekoa, and the Hebron mountains close the view; and ever and anon, as we skirt the mountain on our left, descending lower and lower, the western breeze from the Pools of Solomon meets us, laden with the perfume of wild thyme, and other aromatic plants. Solomon's Song is full of allusions to the fragrance of the Urtas hills.

"At length the bottom of the valley is gained, but as yet no glimpse of trees or verdure—when, behold, on turning the corner of a rock, 'the garden of pomegranates with pleasant fruits; the vine flourishes, the tender grapes appear; and the fig-trees put forth their green figs' around 'the fountain of gardens, the well of living waters.' The fig-tree and the vine spread their shadow over the place, and the happy party are received beside the brooklet of waters.

"But the little mansion is too small to accommodate one half the party, and we were conducted by Mr Meshullam among the gardens (which here occupy all the bottom of the valley) to a spot prepared as a guest chamber. The mountain descending abruptly, its rocky side forms three walls, as it were, of a room perhaps fifty feet long. The fourth wall has been built up of stone, and furnished with a door. Two immense fig-trees growing in the middle, spread their leafy canopy as an appropriate roof. Here a table was prepared, divans of cushions laid around, and carpets spread, over which again were strewn branches and leaves of sweet lemon and citron. In one place a wild hollyhock contrasted its pink flowers with the yellow and brown rocks, and these were festooned with wild honey-suckles, and other drooping plants not now in blossom. The murmuring streamlet trickled past the door, and joined the wild goldfinches in sweet harmony. As the guests arrived, an interesting conversation ensued, the topics, Oriental Philology, Bethlehem Topography, the Arts of Domestic Life in the time of Solomon, &c. Some remarks passed on the probability that this spot was not only the very place of Solomon's Gardens, but that it was also most likely to have been the actual inheritance of Solomon from David and Jesse, as he would scarcely have become possessed of it in any other manner, considering the strictness with which every family heritage was preserved intact, by the commandment of God.

"At length all were assembled, and breakfast laid out. Mr Nicolayson was placed at Mrs Meshullam's right hand, at the head of the table, and asked a blessing. There were more than thirty persons present, including the host and hostess, and their two eldest sons (just returned from the Crimea), and two eldest daughters. The number of Christian Israelites was twenty-three; and eight more were, though invited, unable to come.

"Shortly after the meal, all re-assembled for prayers under one of the huge fig-trees. Mr Nicolayson stood in the shade of the rock, and gave out,

"Come, let us join our cheerful songs,"

which was sung, with hearts full of happiness and gratitude, to its well-known tune. He then, with the emphatic gravity which belongs to his character, read the sixty-first and sixty-second chapters of Isaiah, remarking on the fact that the opening paragraph was read by our Lord at Nazareth, at the commencement of His ministry—but our Lord did not then proclaim 'the year of vengeance of our God.' He reserved this for His yet future coming, and thus 'the acceptable year of the Lord has been prolonged even until now. The allusions to the land; the promises of comfort to her sons; of the 'old

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wastes' being built; of renewed fertility, were most touching; as who could doubt, on looking around, that the desolations of many generations are indeed being repaired in Urtas. There was the earth bringing forth her bud, and the gardens causing the things that are sown in them to spring forth in several successive crops annually—and from these gardens the very valley and village derive their name (Urtas-Hortus).

"Mr Nicolayson dwelt upon the exalted office assigned to redeemed Israel, in the sixth and following verses, and pointed out the declarations made by the Lord Himself at the beginning of the next chapter, of His own earnest longing for the accomplishment of His gracious purposes towards Zion. He then proceeded to observe the agency indicated by our Lord in chap. lxii., verses 6, 7, 10, and 11; and the share which each of us might bear in preparing the way of the people. He especially urged, that in proportion to the diligence and earnestness with which any one of us sought to know and understand the mind of the Spirit with reference to Israel, would be the work assigned to us to do, in helping forward the glorious day, when they shall be called 'the holy people—the redeemed of the Lord;' adding, 'Let us pray, brethren, for this.' Surely then was prayer made for the 'peace of Jerusalem.'

"The Rev. Mr Hefter, himself a Hebrew, next addressed his brethren, 'and when they heard that he spake in the Hebrew tongue to them, they kept the more silence.' He held in his hand a copy of the Hebrew New Testament. After alluding to the character of the people Israel, as predicted to be priests of the Lord, ministers of our God, and the holy people as pointed out by 'our Lord and Teacher,' (אדונינו ומלמדנו) who had just read to us the prophecy, he proceeded to urge the duty of 'Seek ye first the kingdom of God and His righteousness,' not as the Scribes did in the days of the Second Temple; for they sought diligently after the kingdom of God, but missed His righteousness, especially that which was manifested in Messiah, who is the 'Lord our righteousness;' and the reverend speaker proceeded in a stream of eloquence, citing passage after passage from both Old and New Testament, alternately elevating and humbling the feelings of the assembly, till at one point, on the mention of Jesus Christ, who shed His precious blood for us on the cross, the hearers were scarcely able to contain their emotions. The address concluded by reminding us that just at this period of the year the Jewish people in the Holy City and elsewhere are beginning their annual course of lamentation over the taking of Jerusalem, and the destruction of the Holy House, ever looking backwards, and weeping over ruins; while the Jewish believers in Jesus the Messiah have glorious prospects dawning upon them, and are looking forward with hopes that shall not be confounded. All this in simple Biblical Hebrew among the hills, rocks, and trees of Israel, in the open air. After some minutes of deep silence, Mr Nicolayson repeated in English some of Mr Hefter's principal remarks. Then Psalm cxi. was sung in the Holy tongue, in alternate solo and chorus, to the well-known Hebrew melody."*

Closing Scenes in the Life of Christ. By the Rev. A. L. R. Foote. London: James Nisbet and Co. 1857.

This is a volume full of solid and lively views of Divine truth. The author handles doctrine, as embodied in the life and death of the Redeemer, with warmth and power. It is our province, however, to notice chiefly what of a prophetic character is brought forward; and here are two such passages. At p. 284 he says, "that the idea of a

* For the melody and description of its singing in Jerusalem, see Dr Bonar's recently published work, "The Land of Promise," p. 257.

premillennial reign all proceeds upon the idea that Christ is away from His Church, and needs to be brought back again to attend to its interest." A statement like this is altogether unworthy of the author of such a volume, who surely knows that the premillennial coming of the Lord and His glorious reign is not built on any such "idea," but forced upon us by texts and testimonies of Scripture. He writes to far better purpose at p. 159, on John xiv. 2, 3, "*I will come again*," which he unhesitatingly applies to the Second Advent.

"Is there not a tendency to put off the term of His coming to as remote a period as possible, and does not this betray a want of love to the personal Saviour? It is true we may err, and I believe some have erred, as to the time of His coming, thinking it nearer than it is; yet, if we must err, is not this the safest side to err on? and does it not shew a state of mind very glorifying to Christ?"

And again, at p. 160, he writes thus—

"When we speak of His second coming, let it be understood that it is of His actual personal coming. When He said, 'I will come again,' it was in no mere figurative or spiritual sense He used the language. *I must protest against the application of such an expression to the death of the believer.* No doubt there is a kind of coming here, but in a far inferior sense to what is intended in the text. It is His literal coming that is held forth here and elsewhere as the grand hope and support of the Church."

Lays of the Holy Land, from Ancient and Modern Poets; with Illustrations from Original Photographs and Drawings. London: J. Nisbet & Co. 1857.

This is really one of the most splendid and attractive volumes we have seen. It will make a noble New-Year's gift. The illustrations, from original photographs, are most beautiful and true. The cut "Jordan by Moonlight" is fine; here are the lines which follow:—

"JORDAN BY MOONLIGHT.

"Moonlight upon this sacred stream!
How softly glad its waters gleam;
Like infant's smile, or childhood's dream.
Beautiful!

"Moonlight upon the shaggy wood,
That age on age has calmly stood,
Fringing this Jordan's holy flood.
Beautiful!

"Moonlight upon these hills of gloom;
Old Moab's watchtower and his tomb;
Each peak a monumental dome.
Beautiful!

"Moonlight upon the lone unrest
Of yon dark sea's slow-heaving breast,
Unloved, untenanted, unblest.
Beautiful!

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"Moonlight upon these yellow sands,
Where yon wan ruin crumbling stands,
The savage home of Arab bands!
Beautiful!

"Moonlight on yon far western height,
At whose green base, a gem of light,
Jerusalem sits calm and bright!
Beautiful!

"ANON."

Inspiration. What is it? Where is it? and How Ascertained? In Three Lectures. By the Rev. A. E. PEARCE. London: Judd and Glass. 1857.

THIS is a brief defence of Inspiration, which perhaps might have been better arranged and more lucidly argued. The author defends "plenary inspiration," but somehow he repudiates "universal *verbal* inspiration" (p. 22), and gives as proof against the verbal inspiration of some facts, that the same thing is differently stated in different parts, as in the two records of Solomon's prayer, "in which we find nearly fifty differences." But did not the Holy Spirit inspire these verbal differences? It seemed good to Him that the two records should be different in words; and is not that sufficient for us? How does this prove that the passages are not verbally inspired? If this is proof, then the author must go further. He must believe that many parts of the gospels are not verbally inspired, for the discourses of Christ are given in different language by the different evangelists. It is a perilous thing to trifle with verbal inspiration. We are sorry to see that the author so strenuously defends Dr Pye Smith's theory. It might not be the same as Dr Davidson's, but it was not satisfactory. We give, however, the following extract as a favourable specimen of the author:—

"We affirm nothing respecting the manner of the inspiration, or the mode of the Divine action upon the mind of the writer. The psychology of a process of which we have had no experience, cannot be defined by us. It may in some respects resemble the ordinary influences of the Spirit; but there is between the two, as Coleridge has said, 'a chasm, the pretended overleaping of which constitutes imposture, or betrays insanity.' On a subject which altogether transcends our experience, and is no less beyond the range of observation and metaphysical research, and about which the inspired writers have given us no information, it does not become us to speak. And attempts to define and discriminate the different kinds and degrees of inspiration, are of questionable tendency. Such definitions and distinctions are nowhere found in the Scriptures, and have served to mystify the doctrine, and to lay it open to objection. It is enough to know, that the whole Bible was written under the influence of a Divine energy—an energy ceaselessly exercised, according to the diversified exigences of the writers, and the ends to be secured. This energy or influence, was always present with the sacred penmen, when exercising the functions of their sacred office—guarding them from error, and guiding them into the truth—suggesting, by direct discovery, what lay beyond the reach of their means of knowledge, and directing them on all other matters which infinite wisdom saw fit to constitute a part of the sacred records. Such a plenary and ever-present influence, as we have seen, did not supersede the free and

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natural exertion of the characteristic faculties of the writers, or dispense with the exercise of recollection, and reason, and observation, and the ordinary means of knowledge, but appropriated and employed them where they were available, so that while the volume of inspiration is the composition of men, it is truly and entirely the very word and will of God!"

The Parable of the Ten Virgins, in its Secular Relation to the Coming and Glorious Kingdom of our Lord Jesus Christ. By T. Beverley. London. 1697.

Beverley has been set down as a "fifth monarchy fanatic," yet there is nothing fanatical about this work. It is scriptural and solemn. We notice it, not so much for its exposition of the parable, as for the following extract on the seven feasts of the Jews, which he shews to refer to the coming kingdom of Christ:—

"1. There was the feast of every week, which was the Sabbath—the Jewish Sabbath—the seventh day. And so the seventh year, and the seven seventh year, that is, which made up a seven of seven weeks of years. All this, there was observed in the time of the law. There is that which we now call the Lord's-day—it was then the seventh day of the week, the Jewish Sabbath—that was a weekly revolution, and then every seventh year was a sabbatical year; and then, after seven sevens of years, there was the jubilee every fiftieth year. Now, all this was a figure of that great sabbatism that remains to the people of God.

"So the seventh, both day and year, and the seventh of seven years, the seventh of seven weeks, or weeks of years—that is, after every forty-nine years, which is seven sevens; you know the fiftieth year was a year of jubilee, and holy to the Lord—a feast of jubilee, of great freedom, of great redemption, of great setting free, both the persons and estates of men, and all was to represent what the apostle speaks of (Heb. iv. 9), 'There remaineth,' &c.; He went through all kinds of rests, that were under the law; and ver. 9, yet beyond all, there remaineth a sabbatism—a great sabbatising—to the people of God. So that this is the great sabbatism that shall be held to God, —it shall be in these thousand years. That's the state of perfect sabbatism, wherein persons shall not speak their own words, think their own thoughts, nor do their own actions, but shall be the servants of God, and of Christ, with His name upon their foreheads. Consider, therefore, this expression of the apostle, ver 9; indeed we translate it (which is great pity that it should be so disadvantageously translated), 'There remains a rest'—so we say; but the margin being sensible (as it were), that they did wrong in calling it only a rest, gives the higher style of keeping a Sabbath,—not only such a Sabbath as the Jews kept, nor such a Sabbath as Christians keep, but beyond all this, there remains the blessed festival of a Sabbath, in which we shall be free from all the cumber, both of worldly business, and also of corruption, and misery, and unhappiness. This shall be the great sabbatism of the great nuptials of Jesus Christ—the great nuptials of the Lamb.

"2. There was the great feast of Passover, which was upon the deliverance from the bondage of Egypt. I will not spend any time to particularise it; you shall find there was the feast of passover, of which we read abundantly in Exod. xii.; and after the passover was slain, there was the offering of the first fruits. I'll give you a brief account of all, according to the New Testament. There is to be the highest passover of that festival—that is, a full table of the redemption of Jesus Christ—a feasting on the Pascal Lamb —the redemption of our Lord Jesus Christ. For Christ our passover is sacrificed for us, as the apostle speaks; and in the evangelist, when Christ

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had ordained the supper of the Lord—even after the ordaining of it. This passover shall be fulfilled in the kingdom of God. As he said of that fruit of the vine, 'He would drink it new with them in the kingdom of the Father;' so he saith in the Evangelist Luke: 'This passover shall be fulfilled in the kingdom of God,'—that is, when we shall have the full enjoyment of Jesus Christ in His redemption; for then the Pascal Lamb shall be set out to us in the fulness of its effect—in the fulness and greatness of His redemption—as He gave himself a Lamb without spot, sacrificed to God for us. That is the great sense of our Saviour in those words, 'This passover shall be fulfilled in the kingdom of God.'

"3. For the feast of the first-fruits, you know, in two regards we may say, that it is a feast of the first-fruits, or the sheaf offered, both in regard of Christ and also in regard of ourselves. In regard of Christ, it is said, in the 1 Cor. xv. 23, 'Christ the first-fruits,' and 'they that are Christ's at His coming; every man in his own order, Christ the first-fruits, and they that are Christ's at His coming.' Then shall that blessed first-fruits, Jesus Christ—the first-born of every creature—the first-begotten from the dead—He shall come forth in glory of His kingdom, and in the glory of His appearance. It is a feast of the first-fruits, because then Christ, who is the first-fruits, comes forth in all His glory, and in all His blessedness. And that it is the feast of fruits in regard of His servants, I shall give you two Scriptures, and so pass off: James i. 18, 'Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures;' and in Rev. xiv. 4, 'These,' saith he, speaking of the hundred forty and four thousand that were sealed, 'These are the first-fruits to God and to the Lamb.'

"4. The fourth feast that we read of, It was the feast of weeks, as it is called in that, Lev. xxiii., and it was after seven complete Sabbaths were past. Then there was a feast, which is called pentecost; and at that very feast was the great pouring 'out of the Spirit of Christ upon the disciples' (Acts ii. 1). And so there shall be the feast of the harvest, of all the servants of God, gathered in one after the pouring out of that blessed Spirit of God. All this shall be much greater than that was in Acts ii. This was but a beginning: it was but an entrance of that which is to be done at the feast of the great harvest.

"Surely never was there such a feast of Pentecost—such a feast of weeks, as shall be then. Every one who shall be admitted to that feast, his mouth shall be full of the wonderful works of God. He shall speak abundantly of the glory of God, and of Jesus Christ, and of the riches of grace; he shall speak abundantly of the mighty works of God, in that mighty pouring out of the Spirit of God.

"5. There shall be the feast of trumpets, as we read, Lev. xxiii., after the feast of weeks was the feast of trumpets. And that feast was a type of the seven trumpets in the Revelation, ending and filled up in the seventh trumpet that we read of, Rev. xi. 15, 'The seventh angel sounded; and immediately there was loud voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever;' with which you may compare what is spoken in 1 Cor. xv. 52, and in 1 Thess. iv. 16, 'Christ shall descend, the trumpet shall sound, and the dead shall be raised incorruptible, and the saints shall be changed.' And he shall come down with the shout and voice of the archangel, and with the trumpet of God. Then shall that great trumpet sound, and then shall be the feast when all the dead in Christ, and they that have slept in, and by Jesus, shall arise, and shall appear in glory, and shall stand forth in that state of an incorruptible resurrection; and then is the blessedness of the saints changed, who live and remain here upon earth. And here all the fore-named feasts are together united in one.

"6. There shall be the day of atonement—the day of the great atonement.

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As we read of that also, a day wherein God was reconciled—wherein the entrances into the holy of holies were opened—all that was to be in the day of atonement. And so there shall be in the state of the wedding of Christ. The feast of atonement, of reconciliation, as the apostle speaks, Acts iii. 19, "When the times of refreshing and of restitution shall come. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." In that great day of atonement, and at the great wedding, all that make up the Lamb's wife shall meet there, if they have been enemies before to God and Christ, they shall be atoned. They'll lay aside their enmity one to another, and fall into mutual kindness and enjoyment one of another. Then all things, as the apostle speaks, Col. i., all things in heaven and in earth shall be fully reconciled by Him, even by Him.

"6. The last is the feast of tabernacles—the feast of a paradisiacal state. The feast of tabernacles, the feast of goodly boughs of olives, and palms, and whatsoever was most valuable among the plants, was brought out to make boughs with at that time. And to this the great feast of the kingdom of Christ is compared, because it shall be the state of paradise restored—all the glory, and beauty, and excellency of the creation shall then be restored. We read therefore, Zech. xiv. 16, &c., of this happy and blessed feast of tabernacles—it is when all shall be holiness to Jehovah—'And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year, to worship the king, the Lord of hosts, and to keep the feast of tabernacles.' It is the feast of that state of paradise where, 'instead of briars and thorns, shall come up the fir-tree and the myrtle-tree; and it shall be to the Lord for a name, and for a perpetual remembrance' (Isa. lv. 13).

Humility and Hopefulness, a Book for the New Year. By John Cox. London: 1858.

This is a little volume of poetry and prose, which in all respects fulfils its title. It is a well written and most useful little work. We give the following extract:—

"There are many *promises* in connexion with the grave, and here the *grace* of God is seen. The *first* time we meet with the word *death* in the sacred page is in a threatening (Gen. ii. 17). The *last* time the word is mentioned in the holy book is as a *promise: 'Neither shall there be any more death.'* But there are many promises beside this, and which shall be made good before the last and final triumph is gained. Thus we are told that 'death is yours;' that 'to die is gain;' that 'death shall not separate from the love of God which is in Christ Jesus our Lord.' By these and many like precious words the Lord graciously comforts His people; He bids them not to fear, and assures them that He will be with them; and thus, when flesh and heart fail, they are enabled to sing, 'God is the strength of my heart and my portion for ever.'

"And when we stand weeping over the dust of our dear ones, He bids us 'sorrow not as they that have no hope;' but assures us that the gathering time shall come; the meeting and the greeting time shall come; that it may come very soon; and that we shall all live together with Him who is our blessed hope, our glorious Head—our undying life. Thus death, which is the fruit of sin, affords scope for the exercise of mercy, and the dark gloomy grave is enlightened by the rays of Divine grace.

"Nor is this all; we may even trace the *glory of God as arising out of the grave.* If the former fact is true, this *must* be also; for all the discoveries

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of God's *grace* are to 'the praise of his *glory*.' This is seen first and principally in the *triumphs of Christ over death and the grave.* Christ 'by death destroyed death, and him who had the power thereof,' and in this the glory of the Divine wisdom in devising the scheme, and of Divine love in providing the Saviour, shone forth. 'Christ was raised from the dead by (or for) the glory of the Father;' *by* His glorious power, and *for* the display of all His glorious excellences. Dark and dreary is the grave of man, till we look into the new tomb of Christ; from thence streams a brightness which clothes the grave itself with beauty. It is now the resting-place of the saints; Christ keeps the key, and over it He is the crowned and acknowledged Lord (Rev. i. 18). Soon will God's glory be seen *growing out of the saints' deliverance from the grave.* 'The corruptible shall put on incorruption, and the mortal shall put on immortality;' and *then* shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' Then, 'that which was sown in dishonour shall be raised in *glory*:' 'our vile bodies shall be fashioned like unto his glorious body;' and millions of tongues shall sing, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

A Short Survey of the Kingdom of Christ here on Earth with His Saints. London: printed and sold by M. Fabian, at Mercers Chappel in Cheapside.

From this old work of 1699, we make the following extract:—

"Therefore the prophet says, That in the time of the new heavens and earth, he intends, the elect shall long enjoy the work of their hands, build houses and inhabit them, &c. (Isa. lxv. 21, 22). And the Apostle Peter can have respect to no other state of things than was promised by Isaiah, to which promise he refers (2 Peter iii. 13, 14), and intends a blessed state and condition the Church of God shall have, immediately forerunning this kingdom of Christ, to the effectual calling of all the elect, as ver. 9. And here I conceive the day of grace ends to sinners, at Chist's entrance upon this His kingdom.

"Our Lord Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel, when He shall have accomplished that great work of calling and bringing in His elect, *i. e.*, all the Father had given to Him, and by His grace formed His image in the new creature in them; having no more work of that nature upon His hands, He makes His second appearance in the world to complete the work He had begun in and upon His children (Heb. ii. 10, with ver. 5-9, and chap. ix. 28), that as He had made purchase of their entire persons, both body and soul (1 Cor. vi. 19, 20), such His redemption and salvation must be. This Job lived in the faith of (Job xix. 25-27), which, as has been said, shall be done by His mighty power in a moment, at His very appearance, and first approaches, to His taking upon Him this kingdom and administration of it, invested with all power in heaven and earth, even upon His descending whilst in the air, where He will collect and gather together all His elect both dead and living, and join them with Himself in His administration, which will be of justice and judgment to the despisers and neglecters of the grace of the gospel in its proper season: for almost in all the Scriptures where you have this His appearing and second coming spoken of, it is in relation to His judging the world, as Paul, (Rom. ii. 4, 5; 2 Thess. i. read the chapter; 2 Peter iii. read the chapter; James v. 7-9; Jude v. 14, 15). I cite no more because of brevity, except Rev. i. 7, with ver. 5, 6. 'And from Jesus Christ, the Faithful

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Witness, the first begotten of the dead, the Prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion, &c.' 'Behold he cometh with clouds (as in 2 Tim. iv. 1; with 1 Thess. iv. 16, 17), and every eye shall see him; and they which pierced, and all kindreds of the earth shall wail because of him.' The wailing here is not that in Zech. xii. 10–12, &c., that is the effect of God's pouring out the Spirit of Grace upon them to cause them to look to Christ by faith; but here it is another kind of sight of Christ, viz. as their Judge: for so He will be to the sinner and ungodly, when He shall come the second time in the clouds of heaven.

"Having thus far proceeded on our way, and found Christ in His appearing in the air, coming to enter upon His kingdom here on earth, with all His saints, in a glorified state, prepared for this great assize and judgment of the world: two things are to be done for the grandeur and orderly process in this solemn and stupendous affair.

"1st, The preparing the place where this Great King, who is the Judge in this great assize, shall be entertained, that the splendour of it may be answerable to so noble a Judge and His honourable retinue; and seeing it shall be upon the earth, which lies under bondage and the curse, because of the sin of man, every creature groaning under the bondage thereof (Rom. viii. 22), it cannot be thought a fit place to receive Him in the state it is in, who is so holy and righteous a Judge, and has so glorious a train (as Dan. vii. 9, to the end of the chapter; and Isa. vi. 1–4). Therefore God will, as Peter tells us, 'according to what he had spoken by the mouth of all his holy prophets since the world began' (Acts iii. 21), send Jesus a second time to restore all things. Now this must relate to the time and coming of Christ I am speaking of, for the apostle is express in it—'That when Jesus shall come again, this restitution of all things shall be:' And that 'the heavens must receive him till this his coming:' And that 'these are the times of refreshing that shall come from the presence of the Lord,' in His restoring all things: And that 'all the prophets have borne witness to it,' could we but understand them.

"Now into what a state the creatures and the *all things* here intended shall be put, will be the question.

"1. By the *all things* are intended the *all things* that suffer by the sin of man, which I conceive include all things under the sun and the luminary heavens; for I do not think these suffer by man's sin, though man does by receiving their influences through those mediums that suffer by man's sin.

"2. Into what estate they shall be put by this restoration, what tongue can express, or pen declare? only this I may say, because the Scripture says it, 'they shall be delivered from all that vanity, bondage, and corruption, be it what it will, that it suffers under because of the sin of man' (Rom. viii. 19–22).

"In short, whatever the state and condition of the creatures was when they first came out of the hand of God their Creator, and the first *Adam* found them in at his creation; that state and condition will Christ, the second *Adam*, restore them to in His entering upon this His kingdom with His saints.

"And we may reasonably think that that Lord Jesus Christ that can and will in a moment do so great a work as raise the dead saints, and change the living, and all into a glorified state, a state far more pure, glorious, and excellent than *Adam's* was in innocency; I say, he can easily bring back the creatures from that bondage and corruption they are fallen under through the sin of man."

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The Pathways and Abiding-places of our Lord, illustrated in the Journal of a Tour through the Land of Promise. By the Rev. J. M. Wainwright, D.D. Nelson & Sons, Edinburgh. 1857.

There is a placid stream of Scripture to be found flowing through this volume, which is its great commendation. No new information is given by the traveller. He prefers to take what he lights upon, and to tell his feelings. Once or twice we felt a little ruffled at his readiness to receive some traditions, or rather at his reluctance to part with them; as at p. 149, in reference to the Holy Scripture, "The universal tradition has more weight with me than modern measurements and still more fallacious arguments. I cannot afford to come to the Holy Land for the sake of doubting. There is enough of that at home." Dr Wainwright has forgot himself here; for surely the man who cannot afford to doubt that which has no solid grounds of defence is the most credulous of men, aye, and on the fair way to jumble together matters of faith and matters of fancy, thus degrading points of unspeakable importance to the level of hearsay reports. At p. 313, he mistakes the *Hamath* which stood in Naphtali for "Hamath," the great city that gave its name to the "entrance of Hamath," on the north of the land. But altogether the book is written in an interesting manner, and by a man who reverences the Word of God.

The New Testament Translated. Part I. By the Rev. Thomas Sheldon Green, M.A. London: Samuel Bagster & Sons.

In some places the author of this new translation has thrown light upon Scripture; in others not. He sometimes alters our translation for the better; sometimes not. In one or two cases he has not altered it, where he might safely have done so; as in Matt. xvi. 18, "the gates of hell," which ought certainly to be the gates of "Hades," or the "grave," as the reference is doubtless to resurrection. Not even the grave shall hinder the establishment of the kingdom. Nay, its gates shall be burst asunder, that the heirs of that kingdom may come forth. We add his translation of Rom. viii. 16, to the end, as a specimen of the work:—

16 "The Spirit itself joins testimony with our spirit that we are children of
17 God; and if children, heirs too, heirs of God and fellow heirs with Christ,
if only we are fellows in suffering, that we may be also fellows in glory.
18 For I reckon that the sufferings of the present season are not to be
19 matched against the glory which is to be revealed for us: for the earnest
outlook of the creation is awaiting the revealing of the sons of God.
20 For to vanity was the creation brought under sway, not of choice but on
21 account of him that so brought it, in hopefulness that the creation itself
too shall be freed from the bondage of corruption into the glorious
22 freedom of the children of God. For we know that the entire creation is
23 all in groans and birth-throes until now; and not only so, but ourselves
too, though having the first fruits of the Spirit, even we groan in our-
24 selves, while awaiting sonship, the ransoming of our body. For by hope
were we saved; but a hope in sight is no hope, for, what one sees, why

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25 does he hope for it? but if we are hoping for that which we do not see,
we are patiently awaiting.
26 "And just so does the Spirit too bring in help to our weakness; for,
what we are to pray, we know not as we ought; but the Spirit itself
27 pleads with unutterable groanings; and the searcher of hearts knows
what is the mind of the Spirit, that it pleads according to God in behalf
28 of saints. And we know that for those that love God, all things work
29 together for good, those that are called ones according to purpose. For
those whom he foreknew, he also foreappointed counterparts of the like-
ness of his Son, in order to his being a firstborn among many brethren:
30 but whom he foreappointed, those he also called, and whom he called,
those he also justified; but whom he justified, those he also glorified.
31 "What then shall we say to these things? If God is on our side, who
32 is against us? He that spared not his own Son but delivered him up on
behalf of us all, how shall he not also with him freely give us all things?
33 Who shall bring a charge against God's chosen ones? Shall God, the
34 justifier? Who is he that will condemn? Is it Christ, who died, or, more
rightly speaking, rose again, who is on the right hand of God, who also
35 pleads on our behalf? Who shall sunder us from the love of Christ?
Shall distress, or anguish, or persecution, or hunger, or nakedness, or
36 danger, or sword?—as it is written, For thy sake are we being put to
37 death all the day long, we are reckoned as sheep of slaughter—but in all
38 these things we overcome by far through him who loved us: for I am
persuaded that neither death nor life, nor angels nor princedoms, nor
39 things present nor things to come, nor powers, nor height, nor depth, nor
any other created thing will be able to sunder us from the love of God
which is in Christ Jesus our Lord."

The Epistles of Paul to the Thessalonians: translated from the Greek, on the Basis of the Common English Version, with Notes. By THE TRANSLATOR OF II. PETER—REVELATION. New York: American Bible Union. 1856.

WE gave an extract from this work in a former number; we revert to it for the sake of quoting one or two more criticisms which may be of use to our readers.

1 Thess. iii. 13, on the expression "all his saints," the critic remarks:—

"For myself, retaining the connexion with ἐν τῇ παρουσίᾳ, I still see no reason to abate the natural force of the clause: 'with all the holy beings, saints and angels, that shall then belong to Christ;—elect and for ever reconciled in him.' Comp. Jude 14, N. 1. Musc., indeed, objects, as the consideration that determined him in favour of the transposition, that 'poterit controverti, quomodo omnes sancti venturi sint cum Christo:' 'it may be a question, how all the saints are to come with Christ;' and by this he probably meant what Conyb. specifies as his own difficulty: 'Our Lord will not *come with all His people,* since some of His people will be on earth.' But even if these are to be excepted, the language will none the less admit of easy explanation. A person might write from a distance, that he is coming with all his friends to see me, and not mean thereby to exclude me from the number of his friends. Or another answer may be given. From ch. iv. 14-17, it is evident that, although for the purposes of present consolation the writer expressly certifies that the sleepers in Jesus shall be *brought with him,* yet neither shall they have any advantage, as to the time of entering into the pre-

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sence of their Lord's glory, over those who are alive and remain. The two classes shall be *caught up together to meet* the descending Saviour; and forthwith to conclude that this meeting shall arrest His progress, or turn Him back whence He came, is a hasty inference."

On 1 Thess. iv. 15, he thus writes:—

"Οἱ ζῶντες, in distinction from οἱ κοιμηθέντες—all Christ's people, down to the time of their Lord's appearing, being divided into these two classes; of which the members of the former are continually passing over by death into the latter. And that the apostle had no thought of teaching, that this process was arrested when he wrote these words, so that he himself and those whom he addressed were secure, all or any of them, against dissolution, may perhaps be inferred even from the epexegetical οἱ περιλειπόμενοι κτλ.: the present participle implying that this remnant was not then defined, but in the course of formation, however the individuals composing it might change. Nor does the ἡμεῖς present a valid objection to this view. Paul's wont is, to identify himself in interest and destiny with all believers (1 Cor. xv. 51), sometimes, as here, with the living, sometimes (1 Cor. xv. 30–32; 2 Cor. iv. 10–14) with the departed. Indeed, however earnestly the apostles cherished in their own hearts the Saviour's promise of His *speedy* return, and longed for its fulfilment (2 Cor. v. 2; &c.);—with whatever tenderness and emphasis they kept repeating that promise in the ear of the Church (see their Epistles, *passim*);—nay, little as they appear to have known respecting the length of the intervening period (see 1 John ii. 18, N. b), and vigilant as for that reason they were, and would have the Church to be, in preparation for 'that day' (see 2 Cor. v. 9; &c.);—there is still no warrant, so far as I know, for the assertion (Koch and Lünem., here; Mey., Olsh., Win., on 1 Cor. xv. 51, 52), that any one of these stewards of the Divine mysteries *positively expected* that he 'should not die' (John xxi. 23), or ever intimated that he did. The utmost that can be said is what Olsh. more cautiously remarks on the phrase now before us: Decidedly to be rejected is the method of the older expositors, who supposed that the apostle speaks in the plural merely by ἀνακοίνωσις [*communicative*], without actually meaning to say that they themselves, he and his readers, *might* be still alive at the occurrence of that catastrophe. Certainly, this passage does not stand alone; on the contrary, all the writers of the New Testament regard Christ's coming as near (1 Cor. xv. 51, 52; 1 Pet. iv. 7; 1 John ii. 18; James v. 8); the whole doctrine, in fact, would not even have the least practical significance, if the longing for Christ's return were not every moment active, because viewing the event also as continually possible."

On the 17th verse, he notices the expression, "to meet the Lord."

"Greek, *to* the *meeting of*. So Matt. xxv. 1, 6; Acts xxviii. 15, the only other places of the New Testament, where the phrase occurs; and in all of them the party met continues, after the meeting, to advance still in the direction in which he was moving previously. It cannot, therefore, be safe to infer, at least from what is said here, either that the returning Lord is to stop and, with his gathered saints, abide permanently *in the air* (Pelt, Usteri, Schrader, Weizel —as cited by De W. 'Non sic accipiendum est,' says August. *de Civit. Dei*, xx. 20. 2, 'tanquam in aëre nos dixerit semper cum Domino esse mansuros; quia nec ipse utique ibi manebit, quia veniens transiturus est. Venienti quippe ibitur obviam, non manenti:' 'This is not to be so understood, as if he said that we shall remain for ever with the Lord in the air; for certainly neither will He himself remain there, because in coming He is to pass through it. It is, in truth, as He is coming, not abiding, that we shall go to meet Him.')"

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On ver. 10, we have this remark:—

"The ἅμα is explained as belonging, not to σὺν αὐτῷ, but to ζήσωμεν, in the sense of *we all together* (comp. Rom. iii. 12)—thus again, as in ch. iv. 17, excluding the idea of precedence, or advantage of the one class over the other—by Storr, Ros., Flatt, Schott, De W., Barn., Lunem., Koch. I rather lean to the other connexion, and would regard ἅμα σὺν αὐτῷ as one of Paul's forcible expressions of the truth, in which he everywhere exults, to wit, the intimate communion of the Church with her Lord. 'The glory which shall be revealed in us' (Rom. viii. 18), consummation of our *life*, is nothing more than the fruit, certain and imperishable, of 'the power of His resurrection' (Phil. iii. 10). When Christ 'rose and revived' (Rom. xiv. 9), His people were 'quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus' (Eph. ii. 5, 6. See 1 Pet. i. 3, N. k). But this resurrection-life of the whole Christ, of the Head no less than of the members, is still a 'hidden life in God' (Col. iii. 3); nor until the day of 'the manifestation of the sons of God' (Rom. viii. 19), and 'the ages to come,' will God '*shew* the exceeding riches of His grace, in His kindness toward us, through [in] Christ Jesus' (Eph. ii. 7). The equal interest of the living and the departed, in that blessed issue, is sufficiently implied in the εἴτε γρηγ., εἴτε καθ."

On 2 Thess. i. 5, the criticism is as follows:—

"The leading thought, however, in the previous context—that which awakened the apostle's thanksgiving to God and his glorying among the churches—is, not that his brethren were now, for the gospel's sake, in circumstances of trial; but the spirit of Christian heroism, in which they endured. To this same thought, as I conceive, a like prominence must belong in the appositional reference; and, accordingly, it is in its bearing on these brethren, that the Divine judgment is here primarily considered. The patience and faith of the Thessalonians under persecution indicated the righteous judgment of God, by which they were even now, and hereafter were to be still more gloriously, accredited as meet heirs of His kingdom; just because, and in so far as, there was thus indicated the realisation in their character and condition, as God's justified, sanctified, and at the same time suffering people, of the very grounds on which, by the laws of that kingdom, such a judgment must proceed."

On 2 Thess. i. 10, "glorified *in* his saints," he thus writes:—

"As the woman is of the man (1 Cor. xi. 7), so shall the Church be 'the glory of Christ' (2 Cor. viii. 23). Into her, and around her, He will pour His own glory; and so shall all eyes, in her, as in a bright and stainless mirror, see and adore her Lord. Pelag.: 'Ipse in suis glorificandus est membris, quae solis splendore fulgebunt:' 'He himself is to be glorified in His members, which shall shine with the brightness of the sun.' Comp. Ps. xc. 16, 17; Is. xliii. 7, xlvi. 13, lx. 1, 2, 14, 19, lxii. 3; Jer. xiii. 11, xxxiii. 9; John xvii. 10, 22; Rom. viii. 18; 2 Cor. iii. 18; 2 Thess. ii. 14; Rev. xxi. 11, 23. Thus also would the apostle render more vivid the contrast (ἀπό . . . ἐν) between the relations of the friends, and of the foes, of Christ, to the glory which shall be revealed. What repels, scatters, destroys, the latter, is to the former the very centre of a blessed attraction—the bond of an indissoluble union—a congenial element of joy and praise that shall pervade their whole being, filling it to overflowing."

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Missionary Travels and Researches in South Africa. By DAVID LIVINGSTONE, LL.D., D.C.L. London: John Murray. 1857.

THOUGH this work does not fall strictly within our province, nor contain views of missionary work quite in accordance with our own, we cannot forbear adding our testimony to the value and interest of the volume, as well as to the unparalleled modesty and greatness of the man himself. There are few books like the present, and fewer men like its author.

The following is the account of an African death-wail—the mourning of those who sorrow without hope:—

"A death had occurred in a village about a mile off, and the people were busy beating drums and firing guns. The funeral rites were half-festive, half-mourning, partaking somewhat of the character of an Irish wake. There is nothing more heart-rending than their death-wails. When the natives turn their eyes to the future world, they have a view, cheerless enough, of their own utter helplessness and hopelessness. They fancy themselves completely in the power of the disembodied spirits, and look upon the prospect of following them as the greatest of misfortunes. Hence they are constantly deprecating the wrath of departed souls, believing that, if they are appeased, there is no other cause of death but witchcraft, which may be averted by charms. The whole of the coloured population of Angola are sunk in these gross superstitions, but have the opinion, notwithstanding, that they are wiser in these matters than their white neighbours. Each tribe has a consciousness of following its own best interests in the best way. They are by no means destitute of that self-esteem which is so common in other nations; yet they fear all manner of phantoms, and have half-developed ideas and traditions of something or other, they know not what. The pleasures of animal life are ever present to their minds as the supreme good; and, but for the numerable invisibilities, they might enjoy their luxurious climate as much as it is possible for man to do. I have often thought, in travelling through their land, that it presents pictures of beauty which angels might enjoy. How often have I beheld, in still mornings, scenes the very essence of beauty, and all bathed in a quiet air of delicious warmth! yet the occasional soft motion imparted a pleasing sensation of coolness, as of a fan. Green, grassy meadows, the cattle feeding, the goats browsing, the kids skipping, the groups of herdboys with miniature bows, arrows, and spears; the women wending their way to the river with watering-pots poised jauntily on their heads; men sewing under the shady banians; and old grey-headed fathers sitting on the ground, with staff in hand, listening to the morning gossip, while others carry trees or branches to repair their hedges; and all this, flooded with the bright African sunshine, and the birds singing among the branches before the heat of the day has become intense, form pictures which can never be forgotten."

We add a brief but impressive paragraph as to results—results more glorious, we believe, than even the author conceives:—

"As far as I am myself concerned, the opening of the new central country is a matter for congratulation only in so far as it opens up a prospect for the elevation of the inhabitants. As I have elsewhere remarked, I view the end of the geographical feat as the beginning of the missionary enterprise. I take the latter term in its most extended signification, and include every effort made for the amelioration of our race; the promotion of all those means by which God in His providence is working, and bringing all His dealings with man to a glorious consummation. Each man in his sphere, either knowingly or unwittingly, is performing the will of our Father in heaven. Men of

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science, searching after hidden truths, which, when discovered, will, like the electric telegraph, bind men more closely together—soldiers battling for the right against tyranny—sailors rescuing the victims of oppression from the grasp of heartless men-stealers—merchants teaching the nations lessons of mutual dependence—and many others, as well as missionaries—all work in the same direction, and all efforts are overruled for one glorious end."

Hymns from the Land of Luther. Translated from the German. Third Series. Edinburgh: W. P. Kennedy.

We noticed the two former series of hymns, and we gladly notice this. The hymns are beautiful in themselves, and the translation is well executed. The second last hymn of the volume suits us well, so we give it:—

"THE MIDNIGHT CRY.

"The Lord shall come in dead of night,
When all is stillness round;
How happy they, whose lamps are bright,
Who hail the trumpet's sound!

"How blind and dead the world appears!
How deep her slumbers are!
Still dreaming that the day she fears
Is distant and afar!

"Who spends his day in holy toil,
His talent used aright,
That he may haste, with heavenly spoil,
To meet his Lord that night?

"Are ye arousing from their sleep
The saints who dare to rest,
And calling every one to keep
A watch more true and blest?

"Wake up, my heart and soul, anew,
Let sleep no moment claim;
But hourly watch, as if ye knew
This night the Master came.

"The Lord shall come in dead of night,
When all is stillness round;
How happy they, whose lamps are bright,
Who hail the trumpet's sound!"

ZINZENDORF.

Gnomon of the Greek Testament. By J. A. Bengel. Now first translated into English. Edinburgh: T. & T. Clark. 1857.

More than a century of varied criticism has passed over the Church since Bengel first published, yet, in spite of all the supposed discoveries and improvements in exegetics, this work still retains its high place. It has no superiors, and but few equals. The translation now published throws open to the many what had been for so long accessible to the

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few. So far as we have been able to examine it, we have been well satisfied with the execution. It will not lessen the value of the book in the eyes of our readers to know that its author was, after a sort, a millenarian; and hence he approaches Scripture as a *literalist*, not as a *spiritualist*. On Matt. xix. 28, for instance, he thus writes: "*In the regeneration*; this is to be construed with the following, not the preceding words. There will be a new creation, over which the second Adam will preside, when the whole *microcosm* of human nature by means of the resurrection, and also the *macrocosm* of the universe, will be born again (genesin iteratam habebit). Comp. Acts iii. 21; Rev. xxi. 5; Matt. xxvi. 29. Regeneration and renovation are joined together in Titus iii. 5. Then we shall be *Sons;* see Luke xx. 36; Rom. viii. 23; 1 John iii. 2. At the beginning of the judgment the disciples will *stand* (Luke xxi. 36; 2 Cor. v. 10). Afterwards, having been absolved from all charges against them, they will sit with him (1 Cor. vi. 2) Concerning the *thrones*, see Rev. xx. 4. *Judging;* In the time of the judges there was a theocracy, concerning which, see my exposition of the Apocalypse. Thus, in the first millennium, restored Israel, its enemies having been destroyed, will have judges again; see Isa. i. 26."—(Vol. i. p. 365).

We are greatly indebted to the publishers for these volumes. We are thankful to get such excellent millenarian expositions as Bengel and Auberlen from them, to counteract the evil influence of such unsound works as Fairbairn on Prophecy. If Bengel's Gnomon be accepted as true and sound by the Church, then Fairbairn's prophetical and exegetical laxities must be explicitly disowned.

An Exposition, Critical, Explanatory, and Practical, of Hebrews vi. 4–8. By Robert Brown. London: James Nisbet and Co. 1857.

We do not agree with the details of the author's exposition; but we have read his book with unfeigned pleasure, finding in it the work of a vigorous writer, and of a devoted servant of the Lord Jesus Christ. There are some passages referring to Israel which fall in our way, and which we shall give at length:—

"We shall close this portion of our subject, by a consideration of the past state and future condition of God's chosen people Israel, which we think the apostle, from his extensive knowledge of the Hebrew Scriptures, from his intimate acquaintance with the then condition and future prospects of his nation (Rom. chap. ix. x., and xi.), and with his deep and ardent love for them (Rom. ix. 1–5, and x. 1, &c.); writing, as he was, to Hebrews themselves, and speaking primarily of Hebrews; could hardly fail, from its extreme aptness, himself to have had in his mind at the time.* We shall ourselves see its aptness as we proceed. For when the apostle speaks of those to whom he addressed this Epistle, as, 'beloved, we are persuaded better things of you,' &c., he speaks, no doubt, not only *charitably*, as is his wont, in all his Epistles, but *prophetically* also, if we may so say, contrasting those to whom he addressed this Epistle, the 'remnant according to the election of

* But whether the apostle himself had this in his mind or not, we believe that the blessed Spirit, who spoke by him, clearly alludes to it.

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grace' (Rom. xi. 5),—an election out of the nation at large—with that nation itself; of whom this passage was, even at the time he wrote, and would, ultimately, in a far more comprehensive manner, be true in a national sense. The following Scriptures will abundantly testify as to this fact; and we shall allow them to tell their own story, having merely connected them together for the purpose of presenting the subject before the reader in a more uniform manner.

"Time was when God's 'well-beloved' Son 'had a vineyard in *a very fruitful hill;* and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine: . . . . and he looked that it should bring forth grapes, and it brought forth wild grapes' (Isa. v. 1, 2). 'For *the vineyard of the Lord of hosts* was *the house* of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry' (ver. 7). Therefore, says he, 'I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be *trodden down:* and I will *lay it waste*: it shall not be pruned nor digged; but *there shall come up* BRIERS AND THORNS: I will also command *the clouds that they rain* NO *rain upon it'* (ver. 5, 6). 'And it shall come to pass in that day, that *every place shall be,* where there were a thousand vines at a thousand silverlings, *it shall even be for* BRIERS AND THORNS. With arrows and with bows shall men come thither; because *all the land shall become* BRIERS AND THORNS' (Chap. vii. 23, 24; see also chap. xxxii. 13). 'I beheld,' says one, in prophetic anticipation, 'and, lo, the *fruitful place* was *a wilderness'* (Jer. iv. 26). 'Say unto her,' saith the Lord, '*Thou,*' even thou (who would have thought it?) thou '*art the land* that is *not cleansed, nor rained upon in the day of indignation'* (Ezek. xxii. 24).

"As to the *time* of their conversation, we see from these Scriptures that it will take place after they are brought back to, and while they are gathered together in their own land. As to the *manner* and *circumstances* of it, these we are taught elsewhere. As to the *manner* of it, St Paul tells us that it will be precisely like his own conversion. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me Jesus Christ might shew forth all longsuffering, for a pattern (ὑποτύπωσιν, representation) to them which should hereafter believe on him to life everlasting' (1 Tim. i. 15, 16). Now, St Paul was converted, as St Luke informs us, in the Acts of the Apostles, instantaneously, by looking up to our Lord Jesus, as revealed to him for that purpose, from heaven (chap. ix. 3-7, 17; xxii. 6-11; xxvi. 13-19; especially verses 16 and 19; Gal. i. 15,16, &c.); and the Jews, the prophetic Scriptures assure us, and as we shall presently see, will be converted precisely in the same manner.

"As to the *circumstances* of it, these are also clearly revealed to us in Scripture. See them recorded more particularly in the 3d chapter of Joel, and in the 14th chapter of Zechariah. From these Scriptures we learn, that it will be while they are in the height of their distress and anguish, while their enemies are gathered together against them to battle, after they are restored to their own land, and also after the Lord has 'been inquired of by the house of Israel to do it for them' (Ezek. xxxvi. 37).

"Not that we mean to say positively that every future born Israelite will, of necessity, be a converted man, for we have no scriptural warrant for any such assertion; indeed, we are told of 'the sinner being an hundred years old, and being *accursed'* (Isa. lxv. 20), viz. unconverted; the duration of life at the period spoken of (*i.e.*, the millennium) being very greatly extended, so much so, indeed, as to rival even the patriarchal age, so that if a person died at 'an hundred years old' he would be considered a mere 'child;' and this would be looked upon, if not indeed be, a judgment of God

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upon him for sin: but what we have said has reference solely to the nation's conversion to God after their return to their own land: for it is after that, it is said of them, that 'they are *the seed of the blessed of the Lord,* and their offspring with them' (ver. 23). For 'behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, *I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.* And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for *they shall* ALL *know me,* FROM THE LEAST OF THEM UNTO THE GREATEST OF THEM, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more' (Jer. xxxi. 31-34). This is decisive.

"And does *looking* do all this? Ah! yes, *looking at Him whom they have pierced!* one single look at that once crucified, but now exalted, Lord and Saviour, one simple act of faith in Him, who is almighty to save, sufficeth. 'They looked unto him, and were lightened: and their faces were not ashamed.'

"And now the burning fire has fully done its work upon that once sterile field, and the barren land is rendered even more fruitful than in times past. The nation having been delivered unto Satan, for the destruction of the flesh, has now been completely restored to God, and its spirit fully saved in this the day of the Lord Jesus. The reader, although he may not have seen, may yet perhaps have read, a description of the burning of one of the great North American prairies, which is said to be one of the grandest and most terrible spectacles in nature. He may have followed in spirit the rushing and roaring of that tremendous and destructive element, as it swept rapidly along the plain; rushing through the long rank grass with a noise like thunder, and consuming everything in its progress; while volumes of dense black smoke rose upward to the sky: and he may have pictured to himself the utter desolation that followed, and the melancholy aspect of that immense plain, after the fire had done its fearful work upon it, as it stretched out before him, burnt up and boundless; presenting one uniform black surface like a vast field of charcoal. Such will Israel be 'when the Lord shall wash away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, *by the spirit of* JUDGMENT, *and by the spirit of* BURNING' (Isa. iv. 4). He may have read also of the verdant and flowery appearance of that same prairie, after the first plentiful rain had fallen upon it after the fire; presenting to the eye, as it then did, nothing but one immense sea of green, carpeted with flowers. Such will Israel be when 'the Spirit is' again 'poured upon him from on high, and the wilderness becomes a fruitful field,' so that 'the fruitful field shall be counted as a forest' (Isa. xxxii. 15).

"The reader may have read likewise of the utterly barren and desolate appearance of the plains of Africa before a season of rain; and more especially after a period during which the terrible Harmattan has prevailed, when every thing is dried up and withered by that desolating wind, or burnt up by the scorching heat of a tropical sun; and yet, that even in one night, after the windows of heaven have been opened upon it, and the clouds have dropped down their dew, the whole land has been suddenly transformed into one immense tract of verdure, blooming with gorgeous and attractive flowers. In the former state we see Israel—'at that time' when 'it was said to this people, and to Jerusalem, *A dry wind of the high places in the wilderness* toward the daughter of my people, not to fan, nor to cleanse, even a full wind

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from those places (margin, a fuller wind than those) shall come unto me: now also will I give sentence against them' (Jer. iv. 11, 12, see also Hosea xiii. 15)—'made like a *wilderness* and set like *a dry land*' (Hosea ii. 3). But when 'the heavens drop down' upon him 'from above, and the skies pour down righteousness' (Isa. xlv. 8), then 'the wilderness and the solitary place shall be glad for them; and the *desert* shall *rejoice, and blossom as the rose*. It shall blossom abundantly, and rejoice even with joy and singing' (Isa. xxxv. 1, 2). 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for *in the wilderness shall waters break out, and streams in the desert*. And *the parched ground* shall become *a pool*, and *the thirsty lands springs of water*.'"

The Spirit of Life; or, The Way and End of the Christian Ministry. By J. J. Wood, D.D. Edinburgh: W. P. Kennedy. 1857.

This admirable address is not prophetical; yet we notice it because of its stirring, quickening tendency. Surely we need to be roused, and so much the more as the coming of the Lord draweth nigh. The following appeals and statements are fitted to be of use to all of us:—

"And what has been your success? How many have you brought to Christ? I may assuredly be permitted to hope that there is not a minister now hearing me but has been made an instrument in the hand of the Spirit to convert a sinner from the error of his ways, and introduce life that shall never die into a soul previously dark and dead in trespasses and sins. But yet how little fruit do many, shall I not say all of us? see of our ministry! How few decided, indubitable conversions! One, two, three, or four such unquestionable cases in a year would fill the most of us with joy, with wonder—the thing is so unusual. Now, the question that I put to myself and to you is, Is this a right state of things? Is there Scripture ground for the necessity of it—Scripture warrant for our resting contented with it? I think there is not. When we look back to the first years of the Christian dispensation, we see men and women in successive multitudes receiving the truth, believing on Jesus Christ as their Saviour, evidently changed in their nature and dispositions, and living holy, joyful lives in the midst of many temptations and sufferings. The preaching of Christ and salvation by Him then produced fruit that could neither escape notice nor be mistaken—so abundant in quantity it was, and so distinct in its character. Now, does Scripture teach us that such fruit of preaching—such success in turning sinners to salvation, was intended by God to be confined to the primitive times of Christianity? I cannot find it so. The pentecostal period when apostles and evangelists travelled from province to province and from city to city, unweariedly and faithfully preached salvation by Christ and Him crucified, and despite the ignorance and prejudices which they had to encounter, and the persecutions and opposition by which they were assailed, counted their converts by hundreds and by thousands—that period is not to be regarded merely as a glorious morning of a gospel day, the light of which was to wax feebler as the day advanced, and the light spread more widely over a dark and sinful world. It cannot be the true nature of Christianity that, producing great effects at first, it should wax feebler as centuries roll over our world. Men opposed to it say that it is becoming effete—that the nations need something new—something fresher, with new life and power in it. And do not many of the friends of Christianity, many true Christians even, practically, to some extent, endorse this sentiment, when, either avowedly or by

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implication, they hold that we are not to expect such fruit from preaching as the preachers of primitive times expected, and so abundantly received?"

"True, we have not the gift of tongues and the power of working miracles. But it was not by these that men were converted in the times of primitive Christianity. For very many heard the tongues, and witnessed the miracles, and opposed and blasphemed the more, instead of being converted. Everything through which the triumphs of the gospel were achieved in pentecostal times remains to the Church, and belongs to her in all ages. The truth of God, which may be briefly summed up in the expression, 'The doctrine of the cross,' and the Holy Spirit—it was by these that such multitudes of sinners were reconciled to God—the doctrine of the Cross the instrument—the Holy Spirit the sole power—working the great change. The doctrine of the Cross then preached is the very same that we now have in the Scriptures; and there is not one word of the Holy Spirit being to be withdrawn, or of His power being to be restrained, as Christianity spread over the world. On the contrary, our Lord, when He promised the Holy Spirit to His disciples and Church, said that He should abide with them for ever. The gift of the Spirit, to convince the world of sin, of righteousness, and of judgment—to quicken and give spiritual life to sinners, and to sanctify believers, is a permanent gift to the Church. It is a gift on which the very existence of a living, spiritual Church depends. It is a gift also by which the plainly and repeatedly promised triumphs of Christianity, in which we all believe, are to be accomplished. And if to be so accomplished, then will not the converting and sanctifying power of the Holy Spirit need to be manifested many times more abundantly than it is seen working now among ourselves? And if the Holy Spirit wrought so evidently, and brought so many plainly into spiritual life in the early times of Christianity, and must and will do so again before the promised triumph of gospel truth, where do we find warrant for believing that meanwhile it is in vain to expect His mighty workings—that we are warranted to look only for drops, not for showers?"

"Then comes the vastly important question, Whence or how is this spiritual power—this endowment of the Holy Spirit—to be obtained? It comes not by nature. Education cannot give it. These may fill our pulpits with cultivated, clear, powerful, cold intellect, or with glowing eloquence, but with nothing greater or better. The Holy Ghost is the gift of God. But, though the free gift of God, given according to His sovereign will, there is an important sense in which they who receive this precious gift have to do with the abundant obtaining of it. First, there must be belief that it is according to the will of God that His ministers be abundantly endowed with the Holy Spirit. There must be a clear, deep, solemn conviction and feeling of this. Then there must be a waiting for this gift, as the little Church at Jerusalem waited after the ascension of the Lord. Having received the promise of the Spirit and the command to tarry at Jerusalem till they should be endued with power from on high, they all continued with one accord in prayer and supplication. Ten days they thus waited, prayed, expected, believed. It was a waiting with minds earnestly exercised, longing, entreating, believing that the promise would be fulfilled—not a waiting that lays aside all earnest care about the thing waited for—not a praying for it with more than half a doubt whether the prayer will be answered. You do not doubt that the first preachers of Christianity were men of faith and prayer, and that their preaching converted multitudes. All the ministers whose preaching has turned many to righteousness have been men of faith and prayer. John Welsh prayed the third part of his time, and was unwearied in study. He would often spend whole nights in prayer. It is through such faith and prayer that men are filled with the Holy Ghost,—that they are endued with power from on High. If we have not received this power, then the question is worthy of consideration, Why have we not received it? Have we searched out, and with a strong

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and lively faith believed, what the Word of God teaches regarding ministers being filled with the Spirit? Have we prayed for the gift of the Spirit as those ministers prayed whose preaching has been so powerful in convincing and converting sinners? When we think of our closet exercises, of the nature of these exercises, and of the time we spend in them, do we not see the reason why we have only a little strength? Were we often, much, long, near the throne, we would become penetrated with the Divine love, purity, power—we would bring away a large and increasing measure of the Holy Spirit; for it is when we are lying low before the throne in humble, earnest, expecting desire and prayer that the Holy Spirit communicates Himself to us. If we give ourselves to prayer like those ministers whose preaching has turned many to righteousness—if the brethren in the eldership join with us in this, and in stirring up all the praying people—God's true children in our several congregations—to ask God with many persevering, believing prayers to pour out His Holy Spirit abundantly on themselves, on the dead souls around them, and especially on us who are God's messengers of salvation to perishing sinners, we are persuaded that there will appear a power in the preaching of the word, and an abundance of fruit from it in the conversion of sinners, that will fill heaven and earth with gladness."

Extracts.

Opposition to the Kingdom.

"Pray don't be so much against the preaching of the kingdom of Christ; but rather bow your knees and buckle your hearts to the very lowest, at the throne of grace, to desire that His kingdom may come."—*Old Writer.*

Desire for the Kingdom.

"Seeing we have so great reason to hope the kingdom of Christ is near, how earnest should we be for the time! How should we desire to see one, that is in Scripture phrase, the first of the days of the Son of man! Oh what a change would such *a one day* make in the world." —*Ibid.*

Romanism in the East.

Romanism in the East is just now convulsed to its centre. Through the new patriarch, Rome is trying to force the Gregorian Calendar upon the churches there. It is unknown to the whole Church. The Oriental has been used from the earliest times. With the saints in the East they are familiar, but those of the West are unknown to them. Damascus, Alexandria, Cairo, and other cities, are agitated with the conflict. The French Consul and the Vicar Apostolic of Rome are urging the patriarch to his present course, whilst the bishops and the clergy are violently opposed to it. The civil power has been invoked, and consequences the most serious are expected to result from it. Already a hundred and twenty-two of the principal families of Alexandria have united with

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the Greek Church, and the schism is likely to spread far and wide if the obnoxious calendar is still pressed upon them. To aid in this work of propangandism, the Romanists in Ireland have contributed L.311 from June 4th to July 6th.

Strong Delusion.

"There is a high department of theology, which has glided out of the minds of our feeble time, but which deserves the most solemn consideration of the true theologian. It gives the key to all the great heresies of ecclesiastical history. Nothing can be clearer than the evidence, alike furnished by Scripture and experience, that there exists a law of the Divine government by which, when nations abuse the gift of reason, they are punished by being delivered over to infatuation. A 'strong delusion,' a real and direct urgency to error, from a source of evil more imperious and more subtle than the mere perversity of human nature, is let loose against them. Under this influence they become rapidly incapacitated from judging of right and wrong; they act gravely on principles of palpable absurdity; they embrace habits of notorious ruin; they cling to the most startling superstitions as holiness; and they imagine rationality, wisdom, and virtue, as the very depths of folly, falsehood, and crime. To any man who has read the history of ancient heathenism, the most natural of all questions is, How could human beings have ever fallen into practices of such absolute repulsiveness and undisguised horror? If the gross impurities of the worship might allure the carnal mind, how are its cruelties to be accounted for, its offerings of human victims, its burning of infants by their parents, the senseless fury and startling abominations of its altars, and the remorseless corruptions and unsparing slaughters of national life? Even in Israel, when it once fell from its Divine allegiance, the Books of Kings are almost a perpetual record of domestic massacre.

" St Paul gives the solution, as the principle of a Divine punishment, 'Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind' (Rom. i. 28). We have no right to dilute this language into metaphor. The nations first fell into impiety, they were then delivered over to heathenism, a system of retributive evil by which their understandings were imbruted, and their natural propensity to irreligion was rendered desperate. Thenceforward they were 'filled with all unrighteousness.'"—*Croly.*

Importance of Preaching the Lord's Coming.

"A proclamation of this event is of great importance, because it is the right portion of meat for the present period of time. It is now midnight, and the professed Church has for some time been asleep over the Bible, dreaming of peace and prosperity, and not aware of destruction being so near; and now God stands, as it were, at the bedroom door of a slumbering Church, and knocks, and calls by the midnight

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cry, 'Behold, the Bridegroom cometh, go ye out to meet him.' The cry must be given some time previous to the appearing of the Bridegroom, in order to give the virgins the opportunity of preparing to meet Him. If the Bridegroom came before the cry was given, the virgins would have no time to trim their lamps, and get oil in their vessels, and go out to meet the Bridegroom; neither would the cry, 'Behold, He cometh,' be correct; but it would be more proper to cry, 'Behold, the Bridegroom is come!' Then how could they get ready? For, previous to the cry being given, the virgins are all asleep, and probation, and opportunity for obtaining oil ceases at once, when the Bridegroom is come; and all those that are ready will go in with Him, and the door will be shut. Therefore, it is plain that some one must be wide awake to know when it is midnight, in order to give the cry; for I have already shewn that the cry must precede the Bridegroom. And it is now very manifest and clear, from irrefutable evidence, that the Bridegroom is now nigh, *even at the door.* The cry has been sounded throughout every part of the world, and a proclamation of this event is now made in every nation, far and near; and it answereth to John's description of the angel of our age, proclaiming with a loud voice, 'Fear God, and give glory to him, for the hour of his judgment is come.' And the same apostle speaks of the same messenger standing with one foot on the sea, and another upon the land, and swearing by Him that liveth for ever and ever, 'that there shall be time no longer' (Rev. x. 5, 6)."—*Anon.*

Waiting for Jesus.

"For whom is this honour reserved? might the prophets, angels, and fathers inquire, who longed to see this hour, but saw it not. And what are we that we should be counted worthy to wait for the King of kings; what humility should our position inspire; what deep searchings of heart, and what sacrifice of self? And is it so—have we this glorious privilege, which angels might desire? Is it reserved for us to wait and watch for the coming of the Son of man? And may we also claim that peculiar promise—'Blessed is that servant whom the Lord when he cometh shall *find* watching'? What zeal should this inspire, yea, what carefulness to be found in all things, without spot and blameless. If, when the Lord once descended on Mount Sinai to give laws to the people, they were commanded to wash themselves with water, to cleanse and sanctify themselves, lest His anger should break out upon them; how much more, when He is coming to make His dwelling among men, should we sanctify ourselves and 'keep ourselves in the love of God,' and seek His cleansing blood, and gift of the Holy Ghost; for he that hath not His Spirit, is none of His. Who shall stand when He appeareth, or who shall abide the day which shall try as by fire, every man's work of what sort it is. Let us be diligent; let us not sleep; lest when He comes, our raiment shall be found stained with the shades of worldliness and sin. But let us *realise* the peaceful and glorious position of *waiting for Jesus.*"—*Anon.*

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Christ's tie to Earth.

"That wondrous volume, the charter of human hope, the ancnor of human faith, affords instructions on this subject, to my mind more definite, and expectations more precise. Surely the Lord Jesus Christ is linked to our world by ties less fragile than those which the received theology has framed. He will come again, and exhibit those ties in all their beauty and strength."—*Jerard Noel.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

MR EDITOR,—Will you allow me to propose a difficulty and to suggest a solution—but a solution which I should gladly see amended by some of your correspondents bringing forward a better. In Joel iii. 19, we read, "Egypt *shall be a desolation;*" yet in Isaiah xix. 25, 26, Egypt's blessedness is most distinctly foretold. Now, both prophets are speaking of the latter-day events. How, then, can Egypt be a desolation *then*? My suggestion is this. The Hebrew is rather peculiar in this respect, viz., the sentence is not introduced by *Vau*, as if to shew us that it is to be understood imperatively. Thus—

"*Let Egypt be a desolation,*
And let Edom be a desolate wilderness!
Yet Judah shall dark for ever."

Though Egypt were to remain desolate, and though Edom shall continue a wilderness, yet not so Judah. It is like Ps. cix. 20, "*Let them curse* (fut. tense), *but thou shalt bless.*"—Yours, &c.,

INVESTIGATOR.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—As everything connected with Jerusalem is interesting to the student of prophecy, and as discoveries are now beginning to be made in the topography of the city, I send you the two following articles regarding the foundations of the ancient temple. They are long but most interesting:—

I.—THE MOSQUE OF OMAR.

"To those who take an interest in the topography of Jerusalem, and more especially to those who are desirous of being able to arrive at some approximate idea of the real position of Solomon's Temple, it may perhaps be acceptable to state that, having lately, by the favour of the Pasha, been enabled not only to see the interior of the Mosque of Omar, but to make a lengthened examination of it and all the various courts and buildings within its prohibited enclosures, I have had the opportunity of noting down several details which, as far as I am aware, have not as yet been published in any English work upon the subject. One fact appears to me so interesting that I venture to communicate it at once to you, in the hope that you will make it public, as a lengthened period must elapse before I have leisure to make use of the materials in my note book.

"The relative positions of the Mosque of Omar, the Mosque of El Aksa, the 'Beautiful Gate,' and the south-eastern corner of the city walls will be familiar to the mind of every one acquainted with Jerusalem. To those who are not, any tolerable map of modern Jerusalem will enable your readers to determine the place to which I am about to allude. The space enclosed by these four localities is a grassy platform upon which olive trees have been allowed to

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grow. With these it is thinly covered. Whether the outer court of the temple extended further north than the Mosque of Omar, or whether it did not (a *vexata questio*, not now to be discussed), it is pretty well agreed on all sides that this portion of ground must have been included within the exterior circuit of the temple buildings. A line drawn from the Mosque of Omar to the south-eastern corner of the city walls, would about divide this platform. When walking in that direction in order to descend into the chambers in the foundations of that portion of the walls, although I was surrounded by the Pasha's guard, a few of the straggling 'faithful,' who were watching my movements, here made a demonstration of their disgust at seeing a 'Giaour' within the sacred precincts, and, in not very choice Arabic, garnished with a proper compliment of oaths, expressed the relish they would find in stoning to death the Frankish interloper. This hereditary *penchant* for stoning to death caused me to halt and see whether they intended mischief. In so doing I observed a small opening in the ground, where evidently a block of stone in an arch had fallen in, discovering a vault beneath. In the chamber in the foundations of the south-east corner of the walls (where, by the way, the Sheikh gravely shewed me the recesses in which Zacharias resided, and the 'cradle in which he rocked the infant Christ'—a Roman niche, cut in marble, and laid on its back upon the ground; the circular-head, as is common, being carved like a shell, and suggesting to the ignorant Mussulman an appropriate place for the head of the cradle), and in the very remarkable vaulted passages under El Aksa, it is impossible to resist the conviction that the masonry, gigantic as the blocks of stone and pillars are, must, at least, be of Roman, perhaps even of Jewish construction. In examining them my mind recurred to the vault beneath the olive trees, and it struck me that it must be much on the same level under-ground as the south-east chamber and the El Aksa vaults. I accordingly examined the whole of that platform of olive trees very minutely, and I was enabled to satisfy myself that from the south-east corner of the walls, and from the Mosque El Aksa, the whole area stretching towards the Beautiful Gate is one mass of vaulted chambers. I came upon one vault, adjoining the walls, where the roof had broken in, and into which I vainly begged to be permitted to descend and explore. Enough, however, appeared in various directions to prove the existence of a series of vaults, and I discovered that the olive trees above have in places struck through the roofs with their roots; they have then descended through the chambers beneath, and again taken root in the solid earth.

"Any one who observes the level, bowling-green like surface of this platform, compared with all the adjacent ground, will easily apprehend that it is artificial. When it is crossed from south to north, we approach at the one corner, west, the Mosque of Omar; at the east, the Beautiful Gate. When we come near the Beautiful Gate, this platform suddenly ceases; and the ground slopes steeply down to the roadway level of the gate.

"Now, that here is a vast artificial platform there is no question. I write without having any books of reference at hand, but, as far as my memory bears me out, this fact has not been pointed out by any one who has written regarding the site of the temple. As you are aware, few Europeans have ever entered the precincts of the Mosque of Omar; certainly none with an opportunity for more close observation in all its parts than I have had. The questions that arise in my mind are—Can the chamber in the south-east corner of the walls, the vaulted gallery under El Aksa, and the vast platform of archways or vaults I have described (which brought the superb and massive platform of Baalbec forcibly back to my mind) be all remains of one period of building? Can they be portions of the architecture of the period of Herod (without venturing to dwell on a still earlier date)? Or do the vaults of the platform belong to a more modern era—the age of the Crusades? for it is worthy of observation, that while the Mosque of El Aksa is simply a Christian Church

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converted into a mosque, the foundations on which it is raised are, certainly, if not Jewish, at the latest Roman. In character, and particularly in magnitude, they are totally different from the superstructure, and the enormous size of the blocks of stone in the walls and the girth of the Cyclopean pillars are only to be matched at Baalbec and Palmyra. In one place an archway has been filled in, and pillars introduced of the same date and style as the church above. If, then, the series of vaults under the platform are as late as the crusades, they have been erected centuries later than the vaults under El Aksa, and the vault at the south-east corner of the walls which they join. If not, and, as is very probable, they are a continuation of the same gigantic foundations, then they must be like the others—either Roman, or still more ancient. The Mosque El Aksa, *i.e.* the superstructure, retains all the characteristics of a Christian edifice, the nave, side-aisles, crossing, &c. The capitals of the pillars of the nave are, many of them, counterparts of those in the nave of Queen Helen's Church of the Nativity at Bethlehem; and several of the capitals in the 'crossing' are exactly like those to be seen outside the great entrance of the Holy Sepulchre.

"I have trespassed at such length upon you that I will not venture to say more than that, whether these platform vaults be or be not remnants of the foundations of the platform for the courts of the temple, or of the age of Herod, it is most certain that such an artificial platform must at all times have been necessary, in order to obtain a level for the courts of the temple, or any other buildings standing on this spot. Writers upon Jerusalem commonly, almost universally, indulge in the use of the word 'plateau,' and speak of the 'plateau of Jerusalem.' A more patent misnomer could not be used. From west to east Jerusalem, far from being flat table land, is a regular, but, in some places, a steep decline. As it approaches the edge of the Valley of Jehoshaphat, the descent of the site of the city is markedly so.

"Bearing this fact in mind, the purpose of an arched platform, constructed to secure a level on which to raise a uniform series of buildings of an extensive character, is obvious. This platform may have been constructed by Herod—it may, perchance, have been constructed by other hands before him, on which to erect altars to the God of Israel; or it may have been raised by Christian masons during the occupation of the crusades, to form a grand level court-yard for the structure of edifices in which to celebrate the rites, ceremonies, and sacraments of Christianity."

II.—THE REMAINS OF SOLOMON'S TEMPLE.

"M. Salzmann affirms that the monuments which have been regarded as belonging to a period of debased Grecian or Roman art, are, in reality, specimens of Jewish architecture. The remains of Solomon's Temple are numerous, and he looks on the north-western angle and place of wailing as being of later date. Nay, he even gives us hope that careful researches would bring to light important remains of the temple; for he says, after every severe winter, when the rain has saturated the soil, it falls down in places and exposes some of these remains to view. The masonry he believes to belong to the time of Solomon. The stones are of large size, such as Mr Fergusson states are peculiar to Judæa and Assyria, and have the Jewish style of cut. Would it be deemed too much to suppose, or rather to hope, that some Layard may, at a future period, do for Jerusalem what has been done for Nimrud?

"The walls of the temple close, as they are called, which Mr Wigley stated have always existed, in contradistinction to the temple proper, or inner enclosure, that was destroyed by Julian the Apostate, are, in the opinion of M. Salzmann, nothing more or less than the remaining constructions built by Solomon to support the foundations on which the superstructure of his temple was raised. This opinion is fortified by the fact, that these constructions nowhere assume the character and appearance of an enclosing wall, except at

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some portions of the side to the west of the temple, where it separates the latter from the rest of the town; and by a passage in Josephus, to the effect that the deep valleys were filled up, and raised 400 cubits high to the level with the hill-top on which the temple was built. Admitting the correctness of these views, which have been corroborated by Mr Wigley, the deductions by M. Salzmann are most certainly logical. He says, whatever accident may have befallen the Temple of Solomon itself, the foundations remain intact, and their present dimensions coincide exactly with those given in the Scriptures and by Josephus. The platform within the harem is on a level with the exterior enclosure, and it is only beneath its level that the stones of the retaining constructions are to be found, which fact the author looks on as conclusive evidence. Above the level the constructions are of a later date and very different character, although they contain here and there the remains of masonry which have been worked up, like old materials, as it were, but which belong to the time of Solomon, as may be seen by the cut of the stones. The prophecy that there should not be one stone left upon another was completely fulfilled, for all parts of the temple that were capable of being destroyed were cast down, and every portion of the walls that rose above the level of the interior platform was thrown into the valley beneath, while the lower portions that served to retain the soil, and which we may, therefore, look upon as not actually forming part of the temple, were allowed to remain, except in places where considerable breaches had been made, and where traces of the Romans might be discerned.

"The most ancient portion of these constructions, according to Mr Wigley, but only the best preserved according to M. Salzmann, is the western wall—Heit-el-Morharby—under the shadow of which the Jews bewail the fall of Sion. It is an enormous mass of wall, about thirty yards in length, and perfectly preserved. The aspect of the construction is the strangest that eye has ever seen. The stones are nine, twelve, and fifteen feet long—sometimes more. The surfaces are perfectly smooth, exhibiting no trace of the chisel, and are enclosed within a border. Nowhere has the author ever seen stones of such dimensions, forming an exterior enclosure and retaining wall, worked with so much care, and so perfect. Neither Rome nor Greece has left us any like, except at Jebail, a Phœnician city, whence the workmen employed by Solomon came. Quoting the Book of Kings, which says, 'And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits,' M. Salzmann concludes that the stones of the place of wailing are those described in the text. Stones of like dimensions and character may be seen scattered about and worked into the outside wall of the close. Towards the south, the wall is screened from view by modern buildings and plantations, but beyond them it appears quite changed in character, and Romanised, except at the basement. Further on, about fifteen yards from the south-western angle, is the bridge discovered by Dr Robinson, which is considered by Mr Fergusson undoubtedly to belong to the Herodian era, but to which both M. de Saulcy and M. Salzmann assign an earlier date.

"Mr Williams imagined that the arches of the bridge were part and parcel of the vaulted constructions that are to be seen in the substructure of the mosque El Aksa; but he was most certainly mistaken; as it was very easy to be at the time of his researches, when the ground was so encumbered. On the temple side the arches or vaultings are supported by the wall of the close, and the facings have what the author appropriately calls the Solomonian character; moreover, the diameters are much greater than any that are to be found in the substructure of the mosque El Aksa. On the other side attempts were made to discover the abutments of the arch, but without success, which is to be regretted, as if they had been continued, additional proofs might have been brought to light to strengthen the proposition that this bridge was the one that connected the temple to Mount Sion.

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"Thirteen yards from the bridge is the south-western angle of the close, which exhibits all the characteristics of Solomonian architecture, stones of the same enormous dimensions, and receding inwards to the extent of about a couple of inches, so as to form a series of narrow steps as it were. This peculiarity is brought forward in confirmation of the opinion as to the date of the masonry, for it appears clearly indicated in the description of the temple—'And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle, and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits, and the third was seven cubits broad; for without, in the wall of the house, he made narrowed rests round about, that the beams should not be fastened in the walls of the house.' This system of construction gives to the face of the structure a strong resemblance to works of Egyptian architecture, as well as great solidity to the building.

"Proceeding from the south-western angle, the wall of the close may be easily followed to the foot of the mosque El Aksa. It is generally of the same antique character, and in an excellent state of preservation. Here it stops, and must be sought for in another direction. In different portions of its length the wall shews remains, which both M. de Saulcy and M. Salzmann unhesitatingly ascribe to a pre-Herodian era, or to the time of Solomon, intermixed with specimens of Roman and Arab art, and of that style, born of the union of the two latter, which we call Gothic. Thus, in one part of the ancient wall is a triple doorway about fifteen feet wide, with a Roman arch cut over it; and to the left is a moulding, discovered by M. de Saulcy, and evidently of early Jewish origin; while a little further on is a Gothie door, the work of the Crusaders or their successors. All the doors are considerably below the level of the platform, and warrant the supposition that substructures of great importance may still exist, of which we are entirely ignorant. In another part of the antique wall, where it rises nearly to a level with the platform, the author remarked two windows, which appear to have escaped the notice of former writers, and which he believes to be the work of Solomon. One of them is perfect, and the other is blocked up. Beyond the windows, and to the left, but in the same horozontal right line, are loopholes; and it is presumed that all these openings communicate with vaulted passages beneath the foundations of the temple.

"Following the ancient wall from the south-eastern angle, as far as it is distinguishable, for a distance of eighty yards, we come on to a Roman construction, in which are set the bases of columns, projecting beyond the surface about sixteen inehes. Probably they belonged to the temple. One is of verde antico, and the other of a violate marble veined with white. Next we come to Arab constructions, intermixed with Roman one, which continue up to the gate of Jehoshaphat. The gate, although of comparatively modern construction, is composed of large blocks of stone, bearing traces of their ancient origin. Further on is the golden gate, the origin of which is doubtful. All that is about the posts and archvaults is Arab in construction. The ornamentations is singularly rich, and has no analogy to the architectural remains of the time of Justinian or Hadrian. Mr Williams maintained that the golden gate was one of the gates of the temple, without being able to decide on who was the author. According to the tradition of Christian inhabitants, it was by this gate that Christ made his entry into Jerusalem, in commemoration of which it was opened on Palm Sundays, under the Latin Kings. By this gate Heraclius brought back the cross, which he had recovered from the Persians. Its primitive ornamentation is paralleled only by that of the gate on the south side of the temple wall, beneath the mosque El Aksa. M. Salzmann is of opinion that both of them belonged to the temple built by Herod and mentioned by Josephus."

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Poetry.

THE JUDGMENT.

The last long note has sounded,
The dead from dust to call;
The sinner stands confounded,
With fear on fear surrounded,
As by a sea unbounded,
Before the Judge of all.

No longer now delaying
The hour of dreaded doom;
No more the sentence staying,
No more the cross displaying,
In wrath His throne arraying,
The Judge, the Judge has come!

What wild shrill voice of mourning
Comes up from hill and plain?
Dark spirits, pardon scorning,
Proud hearts, long mercy spurning,
Bold rebels, deaf to warning,
Now cry, but cry in vain!

See how these heavens are rended
By yon sky-filling blast;
Earth's year of grace is ended;
He who in clouds ascended,
Now, with heaven's hosts attended,
Returns, returns at last!

Cease, man, thy God-defying;
Cease thy best friend to grieve;
Cease, man, thy self-relying;
Flee from the endless dying;
Swiftly thy time is flying;
Embrace the Son and live!

Give up thy vain endeavour
To heal thy wounds and woes;
He is of life the Giver,
And from His cross the river
Which quenches thirst for ever,
All freely to thee flows.

With gush, and gleam, and singing,
See the bright fountain rise.
For thee that fount is springing,
To thee its gladness bringing; -
Why then so madly clinging
To vanity and lies?

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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Art. I.—JOSEPH MEDE.

"A sublime genius has surprised the learned world with a great desideratum—*A Key to the Revelation.*" Thus wrote Bishop Hurd regarding *Joseph Mede,* whose works he had been studying; and in so writing he was just re-echoing the opinion of those who had welcomed his works when they first appeared; for Mede was looked upon, among the learned of his time, as the special reviver of the study of prophecy, and as pre-eminently successful in his investigations in that department. Some, indeed, admitted this pre-eminence with a qualification, calling him "the first Fifth-Monarchy man,"* or commending his apocalyptic writings for modesty, discretion, and learning, if only he would "forbear his millenarian fancy."† Yet all agreed in awarding him the palm of rare erudition, and still rarer sagacity and tact in opening up the prophetic records. If you visit the Inner Chapel of University College, Cambridge, you may read on his tomb a long inscription in Latin, which, playing on his name, in allusion to Gen. xli. 45, styles him "Zaphnath-Paaneah *redivivus,*" because, it is added, "our Joseph was a most felicitous interpreter of mysteries, greedily grappling with difficulties, penetrating the most

* Fuller's History of Cambridge, quoted in Brooks' Lives of the Puritans, vol. ii. p. 432.

† Sir William Boswell's Letter from the Hague, 1633, in book iv. of Mede's Works.

hidden recesses of prophecy, dragging the Romish monster from his apocalyptic den, while he waved the bright torch of chronology, history, and, above all, theology."

He is not to be confounded with *Matthew Mead*, the godly and learned nonconformist pastor at Stepney, in London, whose somewhat fanciful discourse on "The Vision of the Wheels" is not so well known as his "Almost Christian." Matthew Mead exercised his ministry for fifty years or more after Joseph Mede was in the tomb. Nor is he to be confounded with *Richard Mead* (son of Matthew), a doctor of medicine, not born till 1673, and not become eminent till the end of the century. Nor, once more, is it to be supposed that *Dr Meddus*,* who gave attention to the subject of prophecy, is the Latinised name of Joseph Mede; for this Dr Samuel Meddus was one who seems to have been led to that branch of study by the "Clavis Apocalyptica;" and all we know of him is, that he was a learned man, and the personal friend of Dr Twisse.

Joseph Mede was born at Berden, in the county of Essex, in 1586. His parents were of the middle class in society, though related to Sir John Mede of Loftshall, who afterwards took considerable interest in his learned kinsman. At ten years of age, he and his father fell sick at the same time of the small-pox; and to the father it proved fatal. He seems thus to have been early cast on the care of friends. On one occasion, while still young, and attending a common school at Wethersfield, in Essex, he was taken on a visit to London; the one notable result of which journey was, that there he lighted upon Bellarmine's Hebrew Grammar, and bought it. His master at Wethersfield rather frowned on his pupil's desire to study Hebrew; but his pupil persevered in secret, and ere he left school had added a good knowledge of Hebrew to his other attainments. Sent to Christ College, Cambridge, in his sixteenth year, he enjoyed the advantage of being pupil to the well-known Puritan divine, Daniel Rogers—introduced to him, in all probability, by Richard Rogers, who was nearly forty years minister of Wethersfield.† The field opened to

* "Wood's Fasti," i. 340, calls this person James Meddous, or Medowes (Meddusius), doctor of divinity at Basil, and incorporated at Oxford in 1610. He was at one time chaplain to King James I. He was a strenuous friend of foreign Protestants. See a notice in *Notes and Queries*, for January 2, 1858.

† An incidental expression in one of his sermons (Matt. xi. 28) savours of his education among the race of Rogers. He says, that "labouring, or being weary," is not coming to Christ; it is only "the prick of the needle making way for the thread." Now, Rogers of Dedham is fond of this similitude. Speaking of this very same subject, weariness and misery: "As the needle goes before to pierce the cloth, and make way for the thread to sew it, so in

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him there he entered on with intense satisfaction; nor did he fail to become distinguished among his companions. In logic, mathematics, and even anatomy, in history too and chronology, he proved his great abilities, while philology retained its place as a favourite pursuit. He was reckoned, in the course of years, to have acquired as thorough a knowledge of the Greek and Latin fathers, and of all points of ecclesiastical antiquities, as any man living; and, as one proof of his successful perseverance, it is not unworthy to be recorded, that, having (like Demosthenes) a hesitation in his utterance, painful to himself and not pleasing to others, he set himself to overcome it, and did erelong get the mastery over this infirmity.

He was chosen Fellow of Christ College, Cambridge; and there he persisted in remaining all his days, from love of study and the retirement that enabled him to prosecute his studies; so that he wrote of himself, in his latter years, "I am a private man, having no place or dignity in the Church, nor any condition nor means of living, but a poor fellowship." It was not because he was unknown, or little esteemed, that he held no higher place; it was his own determined refusal of preferment that kept him there. He twice refused to accept the office of Provost of Trinity College, Dublin, even though Archbishop Ussher not only got the offer of it for him, but also wrote a pressing letter urging him to take it. In acting thus, he resembled his friend Dr Twisse, who, for like reasons, declined the provostship of Winchester College, though it was worth much in a pecuniary point of view, and who as steadily declined a professorship, pressed on his acceptance by the University of Franeker, and afterwards by the University of Oxford. In this Mede and Twisse agreed; they were "more concerned for their beloved studies and ministerial usefulness, than the splendour and emolument of a university." And so avaricious was he of knowledge, that he did not neglect exploring the books of herbalists and florists, as well as astrologers, if perhaps he might find some precious truth out of the rubbish.*

He was so temperate, that it was said of him, "the wine which he drank at the Communion was usually more than he

this case." And again: "The law, though it work no grace, yet it makes way for it; as the needle sews not the cloth, but makes way for the thread."—*Doctrine of Faith*, pp. 67, 98.

* E. Waple, in his preface to "The Book of Revelation Paraphrased," 1693, laments that this "ornament of our Church and of the age we live in, was never able so much as to keep a horse for health." But he is scarcely right in charging this straitenedness on the neglect of those who had patronage in their gift, as is evident from the above fact.

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drank all the year besides;" and, withal, he was ever cheerful and healthy. Such, too, was his charity, that one who writes a notice of his life applies George Herbert's verse to him, saying, that in Joseph Mede you might see how

—— "All worldly joys go less
To the one joy of doing kindnesses."

He never gave less than a tenth of his yearly revenue to the poor. "Such giving," said he, "is the surest way of getting." He had learned sympathy with those in straits by having himself been often straitened. Once, when he had set his heart upon purchasing an expensive mathematical work, he was seen by a richer Fellow of a neighbouring college pacing up and down in deep thought. His friend accosted him, and found he was deliberating what was his duty, for the book must cost him fifty shillings, and it was a question with his conscience "whether the taking so much money out of his purse would not be as the taking away too much blood from a weak body." His friend settled the question for him, and left him full of gratitude.

Grave and serious habitually, he was, at the same time, affable and pleasant to all who visited him; and few men have had such a delight as he in communicating to others the results of their studies. When a friend, on one occasion, after getting abundant information from him, thanked him for his benevolent readiness in pouring out to him his knowledge, some one present merrily replied, "Spare your thanks! you are not so much beholden to him for his delivering himself to you, as he is to you for listening to him." And, then, he could most patiently submit to find others not convinced by his reasonings, or differing from him. There have been few men known, of such learning, who seemed so little troubled by finding their own opinions controverted or denied. Indeed, so far from anything dogmatic or magisterial appearing in his writings, no reader can fail to be struck with his modest and unassuming way of presenting his views. And so it was in private. "What if it should so be understood?" or, "Why may it not be thus?" were his usual expressions in advancing an opinion. At the same time, he could, if occasion required, put the truth before his hearers with point, and even severity. Offended at the ambitiousness of some young preachers and fellows of colleges, who interlarded their discourses with unnecessary quotations from foreign authors and in the dead languages, he expressed his contempt for this folly by thus criticising their productions, "They savoured of as much inconsiderateness, as if shoemakers should bring shoes to be drawn on with their lasts in them." Nor was he unsuccessful in his wit, when he chose to employ

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that weapon. A falconer, feeding his hawk, thought to display his profound knowledge of the terms of his own art. When Mede praised the hawk, saying, "What a brave bill she has!" the falconer contemptuously corrected him: "It is a beak, sir." By and by, "What notable claws she has!" remarked Mede. "Claws, sir! they are pounces." And so, "her fine feathers" were not feathers, but "plumes;" and her "goodly tail" was a "train." In order to be innocently revenged on the falconer, he took occasion, one day soon after, in his presence, to propose a riddle. "Friend, what bird is that which hath neither bill, nor claw, nor feathers, nor tail?" The falconer was nonplussed; he had never heard of any such bird. "And now," said Mede, in telling the story, "I was even with him; for it was his own hawk, that had no bill, but a beak; no claws, but pounces; no feathers, but plumes; and no tail, but a train!"

We remarked his readiness to share with others the fruits of his reading and thought. There is something noble in this disposition, so communicative of good; but there was, besides, advantage to himself in this habit. By this means his views became more fixed and more full; they expanded in the heat of communication, and took better shape and form. A friend said of him, in reference to this feature of his character, that "his notions lay by him in good current coin, ready for use, while other learned men had theirs, at the best, in the bar and ingot, and oftener still only in the ore." He himself remarked, "Every time I am imparting them to others, it is odds but some fitter and clearer expression will casually come out of my mouth than at first came into my mind."

"*Overdoing always undoes*," was one of his favourite maxims. But no man made better use of his time, redeeming every hour. He will close a letter thus: "But it is now three o'clock, and I have no more time." "My sizer not being come with a candle, I will transcribe a passage of Eusebius." "Now the clock strikes three; I must make an end." And you may see a wrinkle on his brow as he writes this postscript: "I had written yesterday; but partly other writing, partly *molesti homines* robbed me of my time. *Vale!*" And then he could make good use of the time he had. His friend, Sir William Boswell, said of him, "Joseph Mede discerns day before others can open their eyes." He trusted much to his memory, so that though he had early provided himself with two thick folio paper volumes for notes in the course of his reading, yet his executor found almost nothing inserted.

Brooks was scarcely right in claiming him for a Puritan, as he has done by giving him a place in his "Lives of the Puri-

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tans." For Mede had some views as to ceremonies and reverence due to holy places, that savoured of a sort of superstition, and was so much of a Royalist that he could call King Charles I., "So glorious a king, that of all kings he was the first martyr." Yet, it must not be forgotten, that with all this he was most tolerant toward those who thought otherwise, and would not for the world have lent a hand to interfere with their conscientious differences. It must have been because of his tolerant disposition that he was once suspected of "looking toward Geneva." Dr Twisse, his friend, the Prolocutor of the Westminster Assembly, in after days, reasoned with him on those points that savoured of ecclesiastical superstition; but in regard to these, and also in regard to some of the higher Calvinistic doctrines, was content with letting his friend know how widely he differed from him. They thus understood each other, and cultivated intercourse where they could fully sympathise. Nor could they be really far asunder even as to those other matters, inasmuch as Mede was a most vigorous, fearless, and determined adversary of Popery in every form.

This reference to Twisse reminds us of one of the most pleasant incidents in Mede's calm and quiet life. We gather it from Twisse's own prefaces to two separate works of our author, "The Apostasy of the Latter Times," and the English translation by Richard More, Esq., of "The Key to the Apocalypse," published five years after the author's death. This Twisse was the renowned Calvinistic defender of the truth, who (as we have already said) was selected in 1643 to be Prolocutor to the Assembly of Divines at Westminster, the very year that he translated and published these pieces of Mede, with his own prefaces. Their mutual love of study was that which formed a point of sympathy; for if Mede was an eager student, Twisse was not less so; refusing preferment for this very reason, and on his death-bed, in 1645, giving utterance to the words, "Now at last I shall have leisure to follow my studies to all eternity." This learned theologian and man of God was brought into intercourse with Mede some time in the year 1629,* and scarcely had he known him ere he was attracted by his learning, critical wit, scholastic ingenuity, and frankness of character. "I found him," says Twisse, "most free in communicating his studies, right like unto the scholar in Chaucer,—

'Sounding in moral virtue was his speech,
And gladly would he learn, and gladly teach.'"

On the other hand, Mede afterwards stated that one reason

* It is this year, at all events, that their correspondence by letter begins.

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for his frankness towards his new friend was just this, that he found that learned man taking a deep interest in his studies, "whereas most of those with whom I was familiar were nothing inquisitive after my meditations." So lively was this impression regarding Twisse, that in 1635 he writes, that to him he willingly communicates his stores, "because you make some account of them. For in the University where I live, I know not a second man that understands anything concerning such mysteries, nor desires to be made acquainted with them. I speak not of the mystery of the *millennium only*, but of the mystery of iniquity." But we had almost omitted to mention that the immediate occasion of their acquaintance with each other was the rumour which spread abroad about Mede's opinions regarding "*the kingdom of Christ here on earth, and that some should rise a thousand years before others, and reign in that kingdom.*" It seemed wondrous strange to find this opinion of the millenaries revived. A correspondence ensued, in which the subject was fully discussed. Soon after, Mede sent Dr Twisse a Lutheran's treatise, "De Die Novissimo," printed at Hanau, in Germany. The doctor's interest in prophetic study increased, so that hearing that his friend had got sight of seven MSS., "on the Mystery of the First Resurrection," he forthwith wrote an urgent request to be allowed to peruse them. It indicates the value attached by both friends to these papers, to find Twisse promising faithfully "to restore them after he has sucked the honey out of them." "And such," he adds, "is the nature of spiritual commodities, the author will not on that account have one whit the less." All his difficulties were now solved; he fully embraced the opinion of the First Resurrection, took delight in investigating the prophetic Scriptures, and often sent Mede "divers choice pieces of the same argument," when he happened in his reading to light upon them. All the while, he scrupled not to express uncompromisingly his dissent from Mede's ideas regarding the holiness of church holidays and the like—"for which he was as zealous" (says Twisse somewhat facetiously) "as my lord of Canterbury himself, or rather more;" his error arising from not distinguishing between the moral and typical nature of the temple rites.

We may give a few extracts from Twisse's letters to Mede, shewing how highly he esteemed him, and how grateful he felt for the light he had been the means of imparting to him on the prophetic Word. They had not as yet met face to face.

"When a vein is once found, of gold and silver, it makes a man hungry and greedy to pursue it; and the kingdom of the saints goes beyond all

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mines and treasures. Oh how have you blessed me, and still continue to bless me with your papers! I protest unto you, your letters, your conjectures, your meditations, are the greatest jewels my study contains. . . . . . Thus, over shoes, over boots! I am run so far in your debt, and withal am so much in love with it, that I care not how deep I plunge myself thereinto. I commend me heartily unto your love, which I prize more than I can express."—*Fourth Letter to Mede.*

In his Fifth Letter he begins:—

"How exceedingly am I beholden to you, first for your pains in affording me so liberal letters, especially considering with what recreation and delight I read them; but, above all, for your love in communicating your thoughts. And I dare profess, though I have not seen your face (which I heartily desire at mine house, but I will think of preventing that suit, and first take a time to visit yourself at Cambridge), yet you cannot communicate them to one that holds them more dear. Alas! had it not been for your help, I had been to this day a stranger in the mystery of God, while all my thoughts are employed in making up the breach which these degenerate times have caused in the mystery of *God's grace.*"

It is thus the great champion of Calvinistic truth writes to his friend. The last clause in this extract refers to his great work, "The Riches of God's Love unto the Vessels of Mercy," a work prefaced by Dr Owen, who declares its author "far elevated above any possibility of his reaching the least esteem to him or his labours." Yet did he not think it unworthy of him to turn aside to refresh his spirit by prophetic inquiry. Nay, so profound is his satisfaction in his studies in this department, that again he writes to Mede (in his Seventh Letter):—

"Worthy sir, and my dear friend,—These are only to give you to understand that your packet is arrived safely in my hands; your letters, your manuscripts, two larger upon 1 Tim. iv., and the other of ὕστεροι καιροὶ, and a third less. Time will not serve me to express the content I take in them —the satisfaction you give me in your letters. I am taken with the meditation of the slavery of the creature ever since the fall of Adam, the bondage to them that are slaves of sin, and what bespeaks of better times both for the creature and for us; the passages of the form of doctrine prescribed by the Council of Nice; * the Catechism of King Edward's days; and the rest. And like enough the land of Canaan shall have pre-eminence above the rest when it comes to be the throne of Christ's kingdom; like as it was the glory of all lands when the children of Israel were brought to inherit it."

To which let us add one quotation further from his Eleventh Letter:—

"Right dear, and my right worthy friend,—This day, a little before nine, came your letter unto me. I have been of late extremely melancholic. Your

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* The formula for the doctrine of the resurrection set forth by the Council of Nice, states: "We expect the new heavens and new earth, when the kingdom of the great God and our Saviour Jesus Christ appears; when, according to Daniel, 'the saints of the Most High shall receive the kingdom. It shall be a pure, holy earth, the land of the living, not of the dead.'" King Edward's Catechism, explaining "Thy kingdom come," states that among other things, "we pray for the ruin of Antichrist, and that Christ may reign with His saints."

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letters inspire cheerfulness unto me. How am I beholden unto you for communicating unto me your treasures, which I esteem beyond the treasures of the Queen of Sheba? . . . . I protest unto you, that if I should lie in prison all days of my life, next unto the consolations of God's Spirit, your writings would most refresh me."

The Prolocutor of the Westminster Assembly was a man of mind and judgment as well as learning. None will dispute this claim. And yet see how brimful he is also of the blessed hope! His glimpses of the future Kingdom and the First Resurrection are delightful refreshment to his spirit, for calling his attention to which he seems never enough thankful to Joseph Mede.

But Mede found few who really took interest in prophetic themes. He complains, "*Mundus amat decipi magis quam doceri.*" On this account, far from obtruding his opinions on others, he tells that for twenty years he had kept some of his papers by him, shewing them to none unless when urged. Is there not much important truth in the following paragraph?—

"For the introducing and persuading a new and unfrequented truth, the choice of a seasonable time is half the work; without which a man shall sooner damnify than promote it. We see by experience what a wound sometimes a truth gets by an error in this kind. If the time, therefore, be not seasonable and likely, private communication and insinuation is most safe: public avouching is dangerous even to the cause itself, *lest it be condemned before it is understood,* and so never feasible again till that generation be gathered to their fathers, if then. A truth, therefore, not yet admitted must be urged very warily and tenderly, for fear of incurring such a dangerous prejudice by an over-potent opposition. *For the sons of men are untoward creatures, that talk much of reason, but commonly steer by another compass, as of passion, faction, or affection.*"

Impressed with such convictions, he was not the man to come rashly forward with crude imaginations. He had weighed well what he propounded, and it is he that is the author of that saying which has passed into a maxim, universally allowed and approved, that "*rashly to be the author of a false interpretation is to take God's name in vain in a high degree*" (Epistle to Twisse). And that there was weight and authority in his prophetic views was evinced by the class of men who opened up correspondence with him, after his opinions had been made public. Mr Francis Potter, Dr Meddus, Mr Henry Mason, "an ancient acquaintance of Dr Twisse," Dr Ames, Archbishop Ussher, Ludovicus de Dieu, Sir William Boswell, Testard of Blois, in France, John Dury of Leyden,—these are some of the names that occur in his correspondence. They write mainly on subjects of prophecy, chiefly referring to Popery and the kingdom of Christ during the millennium, or thousand years.

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He was too much of a Royalist in his feelings; hence every approach to resistance of existing authority pained him. Often in his latter days did he express his dread of troubles coming on the nations. What would he have felt had he lived to see King Charles beheaded? What would he have felt had he even heard of the proceedings of the Presbyterians in Scotland, in the November of 1638, when they resolutely held their General Assembly, and cast down Episcopacy at one blow? His friend Twisse would no doubt fully sympathise with this assertion of the principles of scriptural liberty; but Mede would have looked on with apprehension, if not dismay. All this, however, he was spared; for in September of that year he sickened. The proper physician was absent, attending to the sick in Cambridge (the plague having broke out in the town), and so he was not promptly nor skilfully cared for. His trouble rapidly increased, and next day he breathed his last, before receiving the Lord's supper, in which he had asked those attending on him to participate with him. He was in his fifty-second year.

He lives in his Works. These have been published in different forms. The best and most complete edition is the folio of 1672, edited by Dr Worthington,* a reprint of the second edition, which appeared in 1664, with some corrections and additions.

Book I. contains all his Discourses. They are not addressed to the conscience so much as to the understanding; but they spread out the Word of God before the reader. As a specimen of his gospel-preaching, let us quote a passage from a sermon on Matt. xi. 28, 29:—"Come we, therefore, to the application. 'He that cometh unto God,' says St Paul, 'must believe that he is, and that he is the rewarder of them that seek him.' So I say that he that cometh unto Christ must believe that *He is*, and that He is *the Easer of them that seek unto Him. He that believes this sufficiently cannot but go to Christ.* You, therefore, that labour and are heavy laden with your sins, do you believe that *Christ is*, and that He *is the Easer* of them that, being weary of their sins, seek unto Him?" Again he says, as to gospel holiness:—"True it is, and nothing more true, that no works of ours in this life can abide the touchstone of God's love; and, therefore, are not able to justify us in the presence of God, but to condemn us.

* Darling's "Biblic. Encyclopædia," however, notices one defect. This edition of 1672 omits two sermons, one on Matthew v. 23, 24; the other on Joel ii. 17. We may add also, that it does not contain the interesting prefaces of Dr Twisse, prefixed by him to his edition of "The Apostasy of the Latter Times," and "The Key to the Revelation."

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But it is true also, that we are therefore justified through faith in the blood and righteousness of Christ, that in Him we might do works pleasing and acceptable to Almighty God, which out of Him we could not do." The discourses in this book are fifty-three in number, and upon a vast variety of interesting topics. Sometimes a felicitous criticism is made the groundwork of the discourse, as in that on 2 Peter ii. 4, where he shews that the sinning angels are said to be "*reserved* FOR *chains of darkness*," but are not yet bound in them. Of such texts as require explanation, he has not a few for his subjects,—"The Congregation of the Dead," "Shiloh," "Zipporah," "The Rock was Christ." And even when he treats such a subject as "*Keep thy heart with all diligence*" (Prov. iv. 23), you find him diverging into interesting explanation of phrases; *e.g.* "A heart that is loyal is called a '*perfect* heart,' לֵב שָׁלֵם or תָּמִים, not perfect in respect of degrees, but perfect in respect of parts; *cor integrum*, a heart wherein no part is wholly wanting, howsoever weak and a great deal short of due proportion." He is not always exhaustive, nor satisfactory, but he is without fail fresh and suggestive. Thus, on Acts xiii. 48, he argues for the now abandoned sense, "There believed as many as had listed themselves, or were of the company of those who did hope or earnestly labour for eternal life;" forcing the words to wear an un-predestinarian look, but all unsuccessfully.

Book II. is more curious than useful. It is a collection of Discourses and Treatises "Of Churches and the Worship of God therein." To us it appears by far the least valuable of his writings.

Book III. contains his strictly Prophetic works. There is, 1. The Key to the Revelation, "Clavis et Commentationes Apocalypticæ." It was originally written in Latin, so that Continental scholars had access at once to its erudition and research, and was then translated into English. It was sent forth in 1627. Then there is, 2. "Opuscula nonnulla ad rem Apocalypticam spectantia," in English, containing hints on several points adverted to in his great work. 3. A Paraphrase and Exposition of St Peter's Second Epistle, chap. iii., wherein he replies to the objections of the "Zelotical Anti-Chiliasts" on various subjects. 4. The Apostasy of the Latter Times. In this elaborate treatise he is at pains to refute the idea that Mohammedanism is the Apostasy. He fastens the charge on the Church of Rome, and proves his allegations at great length, and with copious references to history. 5. Daniel's Weeks, with two other tracts upon Daniel. These "Two other tracts" are in Latin, the one on Daniel's Fourth Kingdom, the other

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on the Revelation of Antichrist, with special reference to Daniel's numbers, chap. xii. 11, 12. These were the works that caused his name to spread abroad as the "Joseph" who was a "*Zaphnath-paaneah*," a revealer of secrets! His view of the *Synchronisms** of the Apocalypse was that specially which engaged the attention of many, and originated a correspondence between him and several learned friends.

We cannot find space to analyse his work on the Apocalypse at present. One of its first-fruits was a diatribe by Lawenus, entitled "*Danielis Laweni stricturæ in Clavem Apocalypticam*," which drew forth a "Josephi Medi responsio." Then Mr Hayn, of Christ Church parish, London, propounded to him queries and difficulties regarding his scheme; and Ludovicus de Dieu transmitted to him a Latin epistle containing his "Animadversions." A friend, Mr Wood, drew from him an exposition and defence of other points; so that he had plenty of work in hand.† But how kindly in his style! his pen is not dipt in gall, even when opposed. And thus he writes:—

> "*Retegat Deus oculos utriusque nostrûm, ut intueamur mirabilia ejus!* Mr Wood, I received your last, doubt not but with like acceptance as I did the former; which I not only keep, but use to read over five or six times at least. And although I always assent not, yet I am always bettered by them, either to strengthen what I found weaker than I took it to be, or to learn to express myself with more caution and perspicuity."

Such was his candour, his impartial search, his freedom from prejudice, and his simple desire to arrive at the truth, and not to support a theory. He is characterised by a slowness of thought, or rather by a thoughtfulness that is never hurried in its conclusions. It was in this calm, candid spirit of investigation that he came to adopt the millenarian views, even while aware that the "Chiliasts" (*i. e.* those who maintain the reign of the χίλια ἔτη to be literal) were held in no honour. But once convinced of the truth of this view, he was not slow to defend it, though so far from contemplating this object in his "Key to the Apocalypse," that he tells in the preface he had published it wholly, at the first, for his friends' use and at his own expense. He shewed that it was the orthodox opinion in the ages following that of the apostles;

* It is interesting to peruse Durham's critical analysis of the Synchronisms of "*learned Mede*," at the end of his first lecture on chap. vi., "Expos. of Revelation," when the "*Clavis*" had been about twenty years before the public.

† One of his correspondents gives an expressive title to Daniel's little horn that spoke great things—"The ruffling horn" (p. 737). Mede uses the good old English word "wight" for the ζῶα, living beings, of the Book of Revelation—far better than our "beasts." Some old commentators speak of them as "*the four rare wights.*"

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and though such men as the Anabaptists may have added no credit to it, "yet" (as a friend of his wrote) "methinks the consent of so many great and worthy lights of the ancient primitive Church doth more honour and countenance the opinion than it can be disgraced or obscured by these late blind abettors." Mede adverted to the Jewish belief, and remarked, that "this smoke of tradition must have arisen from some fire of truth." He shewed that the second advent of Christ was properly neither before nor after the day of judgment ("dies judicii magni"), but was itself the day, "ipsa dies judicii" (Epist. 20). How simple, yet how significant is his remark on those who spiritualise Daniel xii. 1: "It is not safe to deprive the Church of those texts wherein her faith of the resurrection is builded" (Epist. 98). Archbishop Ussher commends his prophetic writings, and is no way startled at these views (Epist. 3). To his friend Twisse he remarks that there might have been a providence in allowing the Reign of the saints in the First Resurrection to be cried down in Antichrist's time, inasmuch as the idea of such reward and glory given to the saints would have been grasped at as another argument for making them mediators (Epist. 14). And Twisse, on his part, sees a providence in letting this view fall into neglect, "to take men off from fixing their thoughts too much on those days, the accomplishment of which was so far removed, while it was His purpose to *revive it in a more seasonable time, when Antichrist's kingdom should draw near its end*" (Epist. 13).

But let us pass to a close. Book IV. is perhaps the most interesting book of "the works of the pious and profoundly learned Joseph Mede." It is a collection of ninety-eight Letters that passed between him and his friends. Some of these contain very important matter; *e. g.* Epist. 8, to Mr Hayn, wherein he shews that the prophecy in Daniel of the Four Kingdoms is the A B C of prophecy.* Occasionally is intermixed some notices of passing events, as when writing to Archbishop Ussher he says, "I am exceedingly sorry for the death of *Buxtorf* and *Amama*, especially the latter, as being but new *in flore*, and one that had a natural genius to enlighten the text of Scripture." Another, a Mr Osbourn, proposes certain "*Quære's*," which he is at pains to answer. De Dieu writes him in Latin. Sir William Boswell, at the Hague (1633), tells the opinions entertained of his works by the learned there, highly commendatory—"if you forbear your millenarian

* It is usual to say that Daniel called the kingdoms "*beasts*," as if they were *monsters*, not men. Mede, in Epist. 12, corrects this idea by shewing that חַיָּה is simply *animal*, as in Apoc. iv. ζῶα.

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fancy"—so that then, as in our day, the prejudice was strong against Chiliasm in any form. An aged gentleman of Salisbury, Mr Haydock, communicates a scheme, with an engraving. Mr Francis Potter, who wrote a book on "The Number of the Beast," sends his thoughts; and Mr Hartlet sends the comments of a learned man at Leyden, named Duncus, and several times transmits valuable suggestions and inquiries. All throughout, this Book of Letters is most valuable, shewing transparent candour, and frankness, and good temper, along with real learning and thought. But they must be read to be rightly appreciated. We give only one further extract from them, and it is Mede's reply to Mr Eastwick of Warkton, who proposed a difficulty as to HOW such things could be, and seemed to hang his belief of the doctrine on the possibility of understanding the manner. Mede enters on some explanation, but at the same time justly says:—"You would bring me to express myself *de modo* before you were persuaded *de re*. But soft you there! I like not that method." And yet is not this method of Mr Eastwick's the very way to this hour in which many are prevented coming to a decided opinion as to the time of Christ's Second Advent? They must first know *how* to explain all the details ere they will admit the *fact* of its being premillennial. "Soft you there! I like not this method," would be Mede's most reasonable reply.

We cannot but think that the most remarkable quality of Mede's writings is their *suggestiveness*. It is not that they decide or exhaust a subject; it is rather that they cause the reader to think, and give him aids to reflection. We doubt if another instance can be found of a man, equally learned, so free from dogmatism, so little anxious to press his own views, who yet has had such extensive influence on others. He was a man of prayer; and this may be one reason for his influence over others. He was prayed for by his friends,* and the Hearer of prayer has used Writings for which prayer was offered. It is singular to find one so honoured who, in true modesty and humility, could say, "There are few men living who are less troubled to see others differ in opinion from them than I am: whether it be a vice or virtue, I know not;" and who could declare, in the simplicity of his heart, "I never found myself prone to change my hearty affections to any one for

* "I shall heartily desire God to bless your labours" (Epist. 13), writes a friend. "If this one thing be my talent, though but a single one, I have sufficient wherefore continually to thank the Almighty, and to beseech Him that my husbanding thereof may be, by His gracious instinct, such as may be some occasion of further light to others" (Epist. 14): so wrote he of himself.

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mere difference in opinion. It is sufficient for a man to propound his opinion with the strongest evidence and arguments he can, and so leave it. Truth will be justified of her children." In this spirit he wrote, and He, for whose glory he wrote, owned His servant.

Mede has been a singularly honoured writer; and yet, as we have said already, it is as much the suggestiveness of his discussions as his success in bringing out the conclusions he aims at, that has had such effect on his readers. He opens new veins of ore in the rock; points them out, and excites us to work them; and many have become rich in this gold, who owe all they won to the sagacity, the calm researches, and the stimulating example of Joseph Mede.

Art. II.—THE PROPHECY OF THE LORD JESUS.

FOURTH ARTICLE.

Almost all who have attempted to explain the Lord's prophecy in Matt. xxiii., xxiv., and xxv., have found difficulties, or, at least, have not succeeded in making the whole subject altogether clear to others. I am not so sanguine as to hope to make everything plain, and deeply feel that I need more light into this and other parts of prophetic truth. Still, I think, there is one fact, in connexion with this subject, which, rightly considered, will tend to illustrate our Lord's prediction, and to deliver the mind from contracted and bewildering views of this important Scripture. The point to which I refer is, that, at the time when our Lord uttered His prophecy on Olivet, there were predictions of *two* distinct sieges of Jerusalem, each laden with sorrow for the Jewish people, to be fulfilled. The first of these sieges occurred within forty years after the ascension of the Saviour, according to Luke xix. 41–44, Matt. xxii. 7; and the second will occur just before His glorious personal appearing, Zech. xiv. 1–7.

Here it will be necessary to observe, that when the disciples asked their Lord, "When shall these things be, and what shall be the sign of Thy coming, and of the end of the age?" we suppose they had no idea there would be two distinct sieges of Jerusalem, with a long period between them, even nearly the whole of the present dispensation, during which "the Gentiles should tread Jerusalem under foot," and "God would gather

from them a people for His name." These inquiring disciples might learn, from such prophecies as Zech. xii. and xiv., Joel ii., Dan. ix. 25–27, Isa. x. and xxix., and many others, that there was yet to be a terrible crisis in Jerusalem's history; but in all these passages they also found statements concerning a national deliverance, the coming of Messiah, and a new state of things, to follow this last bitter trial of Jerusalem and its people. They would therefore expect this final deliverance, and a new age, to follow very soon after the desolation of the temple, of which the Lord spake in Matt. xxiii. 38, and xxiv. 2. In other words, "their question was shaped according to their own thoughts of the prophecies, rather than according to what the Lord had said just before. The Lord had not said, in the passages above referred to, that then the temple should be visited by the desolation predicted at His coming, or that then would be *the end of the age;* but they, remembering that He had just before spoken of His *coming,* in His last words to Jerusalem (Matt. xxiii. 39), and knowing that all the prophets had declared that the advent of the Messiah in glory should take place on the day of destructive visitation to Jerusalem, very naturally inferred (though He had not said it) that the destruction of the temple predicted (Matt. xxiii. 38) would be coincident with His coming, and the end of the age. Their thoughts, though defective, were not untrue; they were expecting what was true, but they were not expecting *all* that was true, or not according to God's order."

The wisdom and kindness of the Saviour are wondrously manifested in this prophecy. While he unfolds the future, and shews the order of coming events, he corrects the wrong estimate formed by the disciples, and teaches them the most important practical lessons. Notice, among others, the following things in Matt. xxiv.:—1. He checks the fleshly admiration of the disciples, who admired that over which he wept (ver. 2). 2. He excited inquiry as to the nature of coming events, His own coming, and the end of the age (ver. 3). 3. He shewed them some things which they would have to do and suffer before His predictions concerning the coming desolations of Jerusalem should be fulfilled (ver. 5–9). 4. He describes the course of the dispensation which was soon to be introduced; tracing various delusions and persecutions; shewing that apostasy would triumph in the majority, while some would continue faithful; and that before the end an universal testimony should be borne (ver. 9–14). 5. He foretells that the state of the nations during this period would be that of war with each other, and rebellion against God, the very opposite of Isa. ii. 4; and

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that God would send various judgments upon them (ver. 6, 7). 6. That the *great* tribulation of Israel and Jerusalem, spoken of by so many of the prophets, would be after *all these events previously described, and that then would be "his coming, and the end of the age.*"

"It was," says Mr Newton, "about this dispensation, that was to give birth to Christendom, that the disciples needed instruction. It was not the object of the Lord Jesus, in this prophecy, to teach them *much*, either concerning Jerusalem or the Roman nation; *that* had already been given. But his object was to give the history of his disciples in the midst of these things; to tell them when the events occurring *would not be* (ver. 6), and when they would be (ver. 29), signs of the end; and what would be the condition of the professing Christian, as well as antichristian nations, at the time of the end. All this was new instruction; it knit the *new* things, which he had come to introduce, into their connexion with the old, of which the prophets had spoken."

I will now point out some of the Scriptures which prove that when Matt. xxiv. was uttered, there were two distinct series of unfulfilled prophecies relating to Jerusalem and Israel, some of which *were* fulfilled in the destruction of Jerusalem by Titus, while others yet remain to be accomplished in the future history of that city and its people.

In Deut. xxviii. 49, 50, we have the Roman nation plainly described: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young." Next we have a description of the siege, evidently that by Titus, followed by captivity, plagues, the scattering of the Jews all over the world, and that for a "long continuance." The history of the Jewish war by Josephus, and the condition of the people ever since, afford a striking comment on these verses. Most worthy are they to be attentively studied (see Deut. xxviii. 49–68). In the next chapter Moses makes an application of the subject to the people around him; and then proceeds (chap. xxx. 1–6) to foretell their future restoration and blessing as a nation. This restoration will be distinguished by three things not to be found in the partial deliverance from Babylon, or anything else in their past history:—1. They will be much multiplied *above their fathers* (ver. 5). 2. God will circumcise their hearts and those of their seed (ver. 6). 3. The curses which they have so long endured will be put upon their enemies (ver. 7). See also Isa. li. 22, 23. These things have never yet been done.

In Deut. xxxii. we have the history of Israel from beginning to end. This is a marvellously comprehensive portion of

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Divine truth, and deserves the most diligent study. Soon after our Lord uttered his prophecy, God fulfilled in and to Israel the 21st verse, as the apostle shews in Rom. x. 19, "I will move them to jealousy with those who are not a people." Here, then, we have a sure mark to shew what of Deut. xxxii. was past and what was future in Israel's history, at the time the apostle wrote. Next come Israel's sorrows: "I will heap mischief upon them ; I will spend my arrows upon them" (ver. 23). The sad state of things described in this and the following verses still continues, and will until they are truly humbled; then "the Lord will judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left." Then comes vengeance on their oppressors, described in most fearful terms, and the prophecy closes with these words, "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." In this sublime chapter we have the *cause*, *commencement*, *course*, and *end* of Jewish tribulation clearly stated. I think there is a striking similarity between this song of Moses, and the prophecy of Christ on Olivet, in several points.

In Dan. ix. 24–27, we have a most remarkable prophecy respecting Daniel's people and the holy city. But I only point to part of the 26th verse. It is there predicted that after Messiah has died by the hand of violence, or been "cut off," "the people of the prince that shall come shall destroy the city and the sanctuary." This, no doubt, is the destruction of Jerusalem by Titus; and, I believe, is quite a distinct event from those described in the following verse.

I would here refer to the fact already mentioned, that when the Lord Jesus predicts that destruction of Jerusalem by the Romans to which Daniel refers (ix. 26), he says nothing "of His coming, of the end of the age," or of the deliverance of Israel (see Matt. xxii. 7; Luke xxiii. 29, 30; Matt. xxiii. 38; Luke xix. 41–44). No, because these events all stand connected with "the *last end* of the indignation," and not with the destruction of Jerusalem by Titus, which was rather "the *beginning* of sorrows." *The* unequalled time of tribulation, the theme and burden of so many prophets, is to be *immediately* followed by signs in the heavens, and by the coming of the Son of man.

I will now point out some passages which predict a siege of Jerusalem yet *future*. It will not be practicable to quote them in full (see Zech. xii. and xiv., Isa. xxix. 1–8, Joel iii.).

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In these passages Jerusalem is mentioned by name, and a siege predicted, connected with which are circumstances not to be found in Josephus, or in any other records of the past; because they have never yet taken place. This tribulation so often described in prophecy is most terrible; but all these passages also predict the full deliverance of Israel after sore trial, then the utter destruction of their enemies, and that by the direct intervention of Israel's God and Saviour. It is utterly impossible to reconcile all these descriptions with what took place in the time of Titus; it is equally impossible to spiritualise them; it therefore follows that they are yet future. When those Scriptures above referred to are fulfilled, then, I believe, will the Lord's prophecy in Matt. xxiv. be also accomplished, and that literally. Besides these passages, where Jerusalem and its siege are mentioned, there are many others which point forward to the same period of trouble. Several Psalms also are, I think, descriptive of this terrible period (see Isaiah x., and Psalms lxxvi., lxxix., lxxxiii., cxxiv.).

But there is one class of passages to which our Lord points in Matt. xxiv. 15, which should be most particularly considered. I refer to those texts where the abomination of desolation is spoken of by Daniel the prophet. It is an important question whether the "abomination of desolation" which our Lord refers to, was set up when Jerusalem was destroyed by Titus, or whether it remains yet to be set up in the siege which we have shewn is future. The expression occurs three times in the Book of Daniel, viz., Dan. ix. 27, xi. 31, and xii. 11. The second of these passages is, I believe, allowed on all hands to have been fulfilled by Antiochus, and the event is thus described in Jewish history:—"In the 15th day of the month Casleu, in the 145th year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side," &c. (1st Book of Maccabees). Antiochus, in his character and actings, seems to foreshadow "the Antichrist" in several things.

In Dan. ix. 27 we read, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate." Dr Tregelles reads this passage, "And upon the pinnacle of abomination shall be the desolator, and it shall be until the consummation, and that determined shall be proved upon the desolator, or 'causer of desolation.'" Observe, the abomination here mentioned is connected with

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the *consummation* or close of Jewish desolation, which facts prove is not yet arrived. It should be noticed that signal vengeance, or "that determined," shall be poured on the desolator, or "causer of desolations." What this is let Deut. xxxii. 41, 42, Isa. x. 16–18, and our Lord's words, Luke xxi. 25, 26, declare. Now, every one knows that no wrath, no judgment was poured on Titus, but that he returned to Rome victoriously, as the triumphal arch yet standing witnesses. The inference from these facts is, that Dan. ix. 27 was not then fulfilled, nor "the abomination of desolation" then set up.

The other passage reads as follows:—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Dan. xii. 11). Observe, the text speaks of "*the* abomination," the same as before alluded to (Dan. ix. 27), the same as in ver. 31—an idol in the holy place. The time spoken of most assuredly was not the year 70. That was not "*the end* of the 1290 days," nor very near the time of blessedness spoken of in the following verses. Dan. ix. 27 and xii. 11 evidently refer to the same period. If the latter is future, as all I suppose allow, so must the former be; and if both are future, so must our Lord's words in Matt. xxiv. 15 be. This, I believe, is the case; and that all refer to the end of the time of Jewish tribulation, the great theme of so many prophecies, "when Daniel's people shall be delivered, and when many who sleep in the dust of the earth shall awake." But mark, just *before* these events are recorded, and in connexion with "the time of trouble such as never was" (compare Dan. xii. 1, with Matt. xxiv. 21), we read of one who is no doubt "*the* Antichrist:"—"And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and no one shall help him."

This is the invasion so graphically described in Isa. x. 28–31, and the destruction which follows (ver. 32–34) exactly agrees with Dan. xi. 45, above quoted. Then the rest, or the great burden of our Lord's prophecy will be fulfilled, from ver. 15 onward. Then those Jews who will have gone back to their land in unbelief, builded their temple as is described (Isa. lxvi. 1–5), and afterwards joined with Antichrist, will be judged with sore judgments (Isa. xxix. 1–6); the saints then living will be sorely tried, but will be caught up to meet their coming Lord before the *last divine* judgments on Israel, or the exterminating woes on Antichrist and his followers, begin to be poured out. Therefore they (the saints) are commanded

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to watch the *signs* foretold, which the Lord compares to the budding fig-tree, and when they see these things spoken of "begin to come to pass, to look up, and lift up their heads, because their redemption draweth nigh"—"to watch and pray always, that so they may escape the things which shall come to pass, and stand before the Son of man."

I would once more remind the reader that the structure of this great prophecy appears to be that the Lord *first*, in answer to the questions of the disciples, gives an outline of the whole dispensation (see ver. 4–14). No part of the prophecy, not even in the next chapter, goes further than the 14th verse, "Then shall the end come." The Lord describes the course of the dispensation, and the events of "the end," but not any of the glories "of the age to come." Neither does the design of the Lord seem so much to be to give the history of this season of tribulation, or to enter into the condition of Jerusalem at that time, as to shew that this great tribulation will be to His Church the appointed sign of His personal appearing. "IMMEDIATELY AFTER the tribulation the Son of man comes in the clouds with power and great glory, and sends forth His angels to gather His elect." This is the great point of the chapter, the direct answer to the disciples' question, and the ground of many appeals and exhortations. We must look to other Scriptures for the future history of Jerusalem—her sins, sorrows, deliverances, and blessing. Such passages are very many, and shall all be fulfilled in their season.

I conclude, then, that after the prophecies relating to the destruction of Jerusalem in A.D. 70, uttered by the prophets and by our Lord, had all been accomplished, any believer in God's Word, standing on Olivet and looking over the ruined city, would have been justified in saying of Zech. xii. and xiv., of Dan. ix. 27, xii. 11, Isa. xxix., and many other passages, "*These Scriptures have yet to receive their fulfilment*; God's whole work is not yet performed on Jerusalem" (Isa. x. 12); vengeance has not yet been "poured on the desolator;" "God has not yet been merciful to His land and to His people" (Deut. xxxii. 43), or "gone forth to fight against the nations" (Zech. xiv. 3). And I also feel justified in saying that the Lord's prophecy, from ver. 15 onward, is not yet at all fulfilled. No rush of Roman armies, no overthrow of a city or province, can possibly be a fulfilment of His glorious words, "Then shall ye see the Son of man coming in the clouds, with power and great glory." Every Christian's heart should revolt at such a misapplication of the Saviour's description of His glorious appearing. As regards the prophecy generally, an acute

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writer has observed of the system which applies it to the destruction of Jerusalem, "Could anything more completely defeat the very object of the Lord, in teaching us concerning the signs of His coming, than the notion that they have been accomplished ages since? Yet this is the way in which light is made darkness, and the very words that are intended to guide are turned into instruments to blind."

In a concluding article I will endeavour to answer the objections urged against applying this prophecy to events yet future. I will conclude this paper with a summary of what has already been attempted:—

I. I have referred to every passage in the four Evangelists where "the coming of the Lord" is mentioned, and have shewn that in no one instance can it be proved that our Lord refers to the destruction of Jerusalem, or uses the word "*coming*" with relation to himself, as a synonym with that destruction. I can but conclude that no one would have ever thought of so applying these texts, had not the necessities of a system constrained them first thus to interpret Matt. xxiv., and then to read other passages *through the medium* of this misinterpretation.

II. I have examined almost every verse in Matt. xxiv., and evidence has been produced from various parts of the chapter to prove that it cannot *all* be applied to the destruction of Jerusalem; but that while that event *is* referred to, and perhaps may be used as a type, *the great theme* of the chapter is the Lord's personal coming, and the events which precede and accompany it.

III. Various passages have been pointed out in Matt. xxv., which Mr Lyon and others allow refer to the Lord's personal advent, which are evidently parallel with texts in Matt. xxiv. and Luke xxi., while the first word of Matt. xxv., "THEN," proves that the two chapters refer to the same period, and that many long ages, and the millennium, do not intervene between them.

IV. Several texts have been quoted in which our Lord clearly foretells the destruction of Jerusalem, but in neither of them does He refer to His coming as a figure of the same (see Luke xix. 41–44; Luke xxiii. 28; Matt. xxiii. 37, 38; and especially Matt. xxii. 7, "He sent forth his armies, and destroyed those murderers, and burned up their city").

V. It has been shewn from the latter passage, viz. the parable of the marriage-supper, that it was *after* the rejection of the Jews as a nation, and "the burning of their city," that the gospel was more extensively spread among the nations than before (see Matt. xxii. 8, 9); consequently Matt. xxiv. 14,

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"This gospel shall be preached to *all nations* for a witness," was not fulfilled *before* the destruction of Jerusalem.

VI. From Dan. vii. 13, 14, it was shewn that, ages before our Lord's prophecy was uttered, His coming to set up an universal kingdom was foretold in similar language to that which He used, Matt. xxiv. 30, 31 (yea, his words seem to be a quotation from Daniel); while from Rev. i. 7 it was proved that after the destruction of Jerusalem the Lord foretold His *personal coming* in *the same words* that He used on Olivet, implying that all three passages refer to the same event, and are all yet future.

VII. It has been proved, by comparing Matt. xxiv. 30, 31, with Luke xxi. 27 and Matt. xxiii. 39, that so far from the Lord's coming being fulfilled in the war of Titus, that "coming" is not till *after* the final tribulation of the Jews, *after* the times of the Gentiles are fulfilled, and that in connexion with this coming Israel will sing, "Blessed is he that cometh in the name of the Lord."

VIII. Arguments have been adduced to shew, that neither the state of the *nations*, nor God's dealings with them, nor the condition and history of the Church, fully corresponded, during the years which intervened between A.D. 33 and 70, with the description of Christ in Matt. xxiv. 6–14, but that we must look far down the ages to see some things foretold in these verses completely accomplished; and that, consequently, we have, in Matt. xxiv. 4–14, an outline of the principal events between the first and second advents of the Saviour.

IX. Inquiries have been instituted whether the state of things in Judea, for some years before the war of Titus, agreed with the types of the days of Noah and of Lot. It was found that the parallel would not at all hold, and that we must look to the last days of the gospel dispensation to find this parallel. Then many in Christendom will say, "Peace and safety," just before "sudden destruction cometh."

X. The fact has been pointed out, that the exhortations and parables of our Lord, in the latter part of His prophecy, so beautifully applicable when viewed in relation to His personal advent, lose their point and force, and in many cases are quite inapplicable, when Matt. xxiv. and Luke xxi. are limited to the destruction of Jerusalem. The figurative, curtailing, subtracting system, which makes the Saviour use hyperbolical language, beyond, far beyond, what the event which it points out as the fulfilment justifies, robs us of practical as well as of prophetic truth. We feel called, therefore, to treat it as a robber, and to resist to the uttermost its marauding expositions.

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XI. We have endeavoured to shew, that, at the time the Lord answered the disciples' questions, there were two distinct sieges of Jerusalem foretold by various prophets yet to take place, to the latter of which our Lord chiefly refers as the period of his personal manifestation, agreeing with Zech. xiv. 5. We have proved that the events and circumstances of the siege of Titus do not meet the requirements of these prophecies. This will be seen by contrasting what actually took place in the year 70 with what Zechariah predicts. I will only take the first three verses as a specimen:—

Prophecy of Zechariah.	Siege of Titus.
"I will gather *all* nations against Jerusalem to battle."	Then only the *Roman* nation came, as Moses foretold, Deut. xxviii. 47.
"Half of the city shall go forth into captivity."	All the Jews are either killed or taken captives.
"The residue of the people shall not be cut off from *the city*."	Then there was no city left in existence for any to remain in.
"Then shall the Lord go forth and fight against those nations."	No such event took place. The Romans are even called "God's armies," sent by Him to destroy the city.

These are only specimens, with which this chapter abounds, shewing the *complete* contrast between the events of "the day of the Lord," described in Zech. xiv., and the events of the siege of Titus, as foretold by our Lord, Luke xix. 41–44, and recorded by Josephus. Yet Mr Lyon observes: "To us it appears that the siege predicted in the opening verses of Zech. xiv. is the same as that foretold by the Saviour, and which occurred about 1800 years ago." Well, if such assertions as these satisfy the readers of the *Evangelical Magazine*, and if reviewers and grave doctors will endorse them, we can only wonder at such conclusions, and feel deeply grieved to see God's Holy Word thus treated. Any system of interpretation which requires us to believe such an evident contradiction, as that the prophecy of Zechariah was fulfilled in the siege of Titus, must have something wrong at its foundation. Here is a difficulty, compared with which those alleged against the view, that Matt. xxiv. reveals the Lord's personal appearance, are, I think, very small.

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Art. III.—THE DISPENSATIONS.

Having in former papers on "The Covenant with Abraham; what does it imply?" entered a little into the subject of patriarchalism, we shall not repeat what has been there put forth, but hasten on to consider the Levitical dispensation.

Before doing so, however, it may be well to notice, that from the call of Abraham to the Exodus, a period of 430 years elapsed, in the early part of which time we see Melchizedek, and in the latter part Jethro, father-in-law of Moses, exhibiting a priesthood for the purpose of offering sacrifices, yet unconnected with any law given by God. Nor should we overlook the Book of Job, which shews patriarchalism as distinct from the revelation at Sinai, and most probably as long anterior to that transaction. In that remarkable book we have many glimpses of patriarchal life; also of government and priesthood; and are informed concerning the worship of God, the faith of Job in a coming Messiah, a future state, and the resurrection of the body.

When God called Abraham, patriarchalism was declining, and idolatry gaining ground; and there is reason to conclude, that by the time the promise was fulfilled, and the people brought to Sinai to be taken into covenant with God, idolatry had become almost universal. Hence arose the necessity for a new state of things, which necessity God graciously met by setting apart a people for Himself. A minute investigation would perhaps shew that, subsequent to the time of Moses, relics of the patriarchal dispensation still lingered, but it became more and more overlaid with error, until at length gross idolatry, like a dark pall, was cast over the nations, and Israel alone remained a witness for Jehovah amidst the many gods of the Gentiles, and a witness for His holiness and love, in contrast to their carnal and sensual imaginings.

III. *The Jewish or Levitical Dispensation.* This dispensation introduced a new principle in the Lord's government of His house, that of a theocracy. He would govern it Himself, without the intervention of a deputy, as in the case of Adam, who was to hold dominion as the representative of God in His image and likeness. For this purpose, He called out one family, and one head, from amongst the nations of the earth, that in Abraham and his seed all the families of the earth should be blessed. It was in the severance of Abraham and his descendants, the planting of the good olive-tree in the earth, that the blessing was to come to the world.

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The dispensation of the law has relation to this chosen family; not that the promises to Abraham rested on the law—they were entirely of grace, and the law was the schoolmaster, to tutor the children until He should come who should set them in their inheritance. The law has reference also to the ultimate purpose of God, to bring all nations under His government in millennial days; hence its theocratic feature. Israel's proper position was to be under Jehovah, and the development of things in the history of Israel shews their refusal of this, and their desire for a king like other nations, as well as God's chastisement of them under the king whom they desired, until their final dispersion and loss of the blessing which would have been theirs in obedience. They were a sinful people put on their trial; a very different thing from the promises to Abraham—these were unconditional; but obedience to the law was now made the condition of Israel's enjoyment of the promised blessings. The law was adapted to man in a fallen state, capable of being understood by him in that state, for an ungodly man could perfectly comprehend what murder and theft were; so that the ten commandments were of a searching character, to discover and expose the sin that was in human nature. Such a man would also know what the promises of blessing were, about health, long life, and prosperity; yet we find him constantly breaking the commandments, and worshipping idols in opposition to God. All the training of the nation shewed that the flesh profiteth nothing. They had set before them promises for obedience and threatenings for disobedience, but they fell into idolatry, got a thorough chastening, found all true, and yet, after all, went on from bad to worse, until at length God's wrath was poured upon them to the uttermost, and they have now for a time ceased to be the people of God. Thus the law appears to have been an attempt (if we may so speak) to see if man could justify himself; but it failed, as all such trials will fail, in order that it may be beyond dispute that salvation is the free gift of God, and that nothing short of His power can work it.

But while Israel failed in keeping the law, the purpose of God has not been frustrated. It was not the only purpose of the law to lead to the knowledge of sin; there was also a wondrous display of God's wisdom and goodness in regard to what is best for man on earth. We see an edifice splendidly begun, and left in ruins. Great principles were brought out, but by man's feebleness they broke down. What God has begun, however, He will finish; and in the full development of these principles in millennial days, the glory shall rest on Jesus, the

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beloved and chosen One of the Father. God, in all His wonderful dealings with Israel, designed to make known His name in all the earth. In this respect, Israel stands pre-eminently alone; for although, through the preaching of the blessed gospel, thousands have been led to receive the Saviour, yet we cannot say that God's name is yet proclaimed in all the earth, nor do we look for it until Israel shall once more take her place among the nations, and be again the depository of God's precious truth, to convey it to the remotest corners of the world.

The spiritual mind can understand the Lord's dealings, but the world sees them not. If we go back to the descent of the Holy Ghost at Pentecost, we see what the spiritual mind delights in, but the world's eye is not turned to that upper chamber: so the child of God, believing his Father's word, turns toward the future of Israel's history, as well as reviews the past, whereas the world looks only at the past, where all is acted out before them. Brought out from Egypt, and from under Pharaoh, they stand on the sea-side, and sing that song. It is a scene for the world to behold: a nation born to liberty in a day, and brought into the wilderness to be instructed; taken to Mount Sinai, for the Lord to prove them whether they would bear the glory or not. Here the nation were educated, and then led into the land of promise with the outstretched arm of the same mighty Power as that which delivered them from Egypt. In all these dealings, God sought to make Himself known as the God of the nation; separating them from all other nations, that they might be His people. It was all designed to teach the fear of Jehovah; and in the settlement of Israel as a nation in the land, there is all the beauty of a national religion, as it shall be when there shall be one Lord, and His name One. How very beautiful to see all the males going up to Jerusalem three times a-year to the united service of the courts of the Lord! How sweet the year of jubile, giving hope to the poor and oppressed! The more we contemplate the law, the more wonderful does it appear. Given expressly to hedge in Israel as a nation, and to prevent them from mingling with the nations around them, it was yet a shadow of good things to come, both in the present and succeeding dispensation. And although it did thus hedge in Israel, yet in no dispensation was failure more manifest, so that they never got the rest promised to them.

In the midst of disobedience, however, there were many times some faithful ones, who not only were not saved by the law, but by grace through faith, as we are, yet who also anti-

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cipated, as it were, the blessings of the new covenant, the peculiar blessings attached to faith in the Messiah—such as communion with God in trial; of whom Jeremiah was an instance, when, in a time of national distress, and suffering for his witness to God's truth, he was, perhaps, although in a dungeon, the most blessed man in Israel.

We may view the law as an exposition, both in principle and in detail, of the attributes of God; the ten commandments containing the principle, and the various sacrifices, ceremonies, &c., setting forth in detail these attributes to the senses of the worshippers.

First among them appears the *unity* of Jehovah: "Thou shalt have none other gods before me." This did Moses reiterate at the commencement of his wonderful tale, when he recounted the merciful dealings of God with the people before entering Canaan: "Hear, O Israel: the Lord our God is one Lord" (Deut. vi. 4). Well did the great lawgiver know the exposure to idolatry to which they would be subject, as he thus forewarned them; and to keep them from looking upon other gods as equal to Jehovah, he put before them His essential unity. Their descendants forgot the words of Moses, and worshipped other gods along with Jehovah; and many were the tokens of displeasure, and the messages of anger mixed with pity, that He sent them: "Beside me there is no God; to whom then will ye liken me, or shall I be equal? saith the Holy ONE."

The essential unity of the Godhead is a peculiar feature of revelation—for the heathen have at all times had many gods; and it was, doubtless, in reference to this fact that the command was given. A most blessed truth is this to the child of God, "To us there is but one God, the Father, of whom are all things, and we in Him." From this heavenly Father flows the spirit of adoption—a precious gift, whereby we call him by the name "Father," and all that is involved in a father's love is ours, and our privilege it is to realise it, not only in the spiritual blessings which He gives so freely to us, but also in the daily guiding and leading our every footfall.

The second commandment exhibits the *perfection* of the Deity. "His work is perfect, just and right is He. To whom, then, will ye liken God, or what likeness will ye compare unto Him?" Yet did Israel make graven images, and fell down and worshipped them. The words of the commandment seem to imply that no image could represent Him who is perfect; that in all such there must be a want; and that the greatest powers of imagination would fail in delineating the

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High and Holy One. Presumptuous man in this our day has ventured to produce representations of God, whom no eye hath seen, or can see; and this in countries called Christian. Shall not He visit for such abomination as this? How can our rulers sanction, as they do, the worship of the Virgin Mary, of images and pictures, as taught at Maynooth, and the worship of Mohammed and Vishnu, as practised in India, and not expect God's judgments for their sin? It is idolatry, and nothing else.

This commandment, like the first, is in opposition to the practices of the heathen, who, having many gods, made statues and images to represent them, or the characteristics which seemed to their minds to distinguish them. "We walk by faith, not by sight;" and the idea, so rife in some minds professing Christianity, that the truths of the gospel can only reach the heart through the senses, appears as much to break the commandment in spirit, as the worship of an idol statue or picture does in the letter. How can we form any conception of Him whom no eye hath seen, or can see?

In the third commandment we are shewn the *holiness* of God. "His name is holy. He is of purer eyes than to behold evil, and cannot bear to look upon iniquity." His name, therefore, must be held in reverence. The gods of the heathen were many of them unholy: every vice had its patron deity; and in order that no unholiness might attach to the idea of God in the minds of the Israelites, His very name was commanded to be held sacred.

"Be ye holy," says God, "for I am holy." We are called to holiness, that we may be assimilated to our Father. Jesus was "holy, undefiled, and separate from sinners;" and the believer is called to the same standing:—"Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a father to you, and ye shall be my sons and daughters." We fear greatly that this separation from the world is not carried out as it ought to be by believers in the present day. Compromise has taken the place of that severe distinction which the Word of God points out as pertaining to His people; and the line of demarcation which forbids association with the world is, in too many cases, faintly seen.

The fourth commandment appears to have a twofold signification—1. as exhibiting the *completeness of God's plan of salvation;* and, 2. as typical of the *eternal sabbatism* (Heb. iv. 9) which remains for the people of God.

Perfection or completeness is an attribute of God. The

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number seven is often used as expository of both these principles, occurring very frequently in the Holy Scriptures. We cannot suppose that He who created all things by the word of His mouth, needed to take six days to make the world and its productions. He must therefore have had some purpose in thus protracting the process of creation; and it cannot be in vain that it is written, that He rested the seventh day.

The sabbath of the seventh day was engrafted into the law (as was the passover), and became a part of it, to be a sign between the Lord and His people Israel. The sign was twofold: of holiness (Ex. xxxi. 13, 14), and of rest (ver. 17); and both these ideas enter into that of the future sabbatism. That glorious rest remains only for holy ones, who are made fit to be partakers of it by the sanctification of the Holy Spirit and the belief of the truth. What a blessed thought it is, that whilst God says to us, "Be ye holy, for I am holy," He does not leave us to strive after an unattainable holiness in ourselves, but graciously gives us the promise of the Holy Spirit, to work in us the holiness thus commanded! All His gifts are precious; this, not the least among them, greatly so.

The fifth commandment puts before us the *reverence due* to God. "Fear this glorious and fearful name, the Lord thy God." It has a promise attached to the keeping of it, and differs in this particular from the other nine. The honour to parents inculcated by it, is, doubtless, intended to carry the mind of God's child up to his heavenly Father, in filial love and adoration; and to him is given the Spirit of adoption, whereby he is enabled not only to address Him as "Father," but to feel Him to be one. "If I be a father, where is mine honour?" said the Lord to rebellious Israel. How different the words addressed to those who are His children by faith in Christ Jesus!—"I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The privilege of worship is ours; let us, then, realise it.

The sixth commandment may be taken as an exposition of God's *self-existing essence:* "I am that I am." To this we may trace the command not to take life. God is the author of life. It is, indeed, a part of Himself. He breathed into the dead clay, and it became a living soul. The devil is a murderer, because he caused man to lose this life; but the mercy of God has reached the dead one, who is made alive again by the Lord of life, Christ Jesus. Atonement for sin is, in the law, connected with life: "The life of the flesh is in the blood; and I have given it to you, to make an atonement for your souls: for it is the blood that maketh an atonement for the

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soul" (Lev. xvii. 11). Consequently (as well as for the reason above, that life was an emanation from God), that which was given for an atonement, to reinstate the life which had been lost, must be held sacred, and not lightly taken, as if it were a common thing.

In all this, God's self-existing essence, as the eternal life, was exhibited. That life has since been manifested in the person of Him who was with the Father from eternity (1 John i. 2), even the Lord Jesus, whom to know is to us life eternal. This eternal life commences in the soul when Jesus is revealed by the Holy Spirit as the hope of glory. It will never end, but be continued for ever in His presence, when He comes to be glorified in His saints. We rejoice in this new life now; we realise it in the experience that old things are passed away; we look forward to the full enjoyment of it at the marriage of the Lamb.

The seventh commandment opens to us the position, so to speak, of God Almighty in a *holy separateness* from all that has the least taint of iniquity, and in *blessed union* with holy creatures. He "dwelleth in light, which no man may approach unto;" He "chargeth even His angels with folly."

Hence the necessity of a mediator, as a way of access unto this holy God, for we are by nature far off from Him. Blessed be He that such an one is found in the Lord Jesus, through whom we may approach the Holy One; and we, who were once "far off, are now made nigh by the blood of Christ!" But we are more than this. There is union between God and His people: "Thy Maker is thine husband;" "For I am married to you, saith the Lord;" "I will betroth thee unto me for ever, in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness." Blessed words these for the soul who feels his separation from a holy God, and longs for union with Him! And they are for us, if we are led to turn to Him.

The attribute of God's *righteous justice* is brought to our notice in the eighth commandment. "Thou shalt not steal," is a command not to act unjustly to our fellow, and exhibits the Lord's love of justice. "All His ways are judgment; a God of truth, and without iniquity, just and right is He." In every part of God's character, as Creator, Redeemer, Ruler, or Dispenser of mercies and blessings, we may discern this attribute. Just to take vengeance on sin, and the justifier of him who believes on the Victim. Just to forgive when the atonement was made, and to accept in another's righteousness the sinner who is justified. Just also to punish the ungodly,

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yet shewing mercy unto thousands redeemed from among them. "Behold therefore the goodness and severity of God," and his righteous justice shewn in both.

God's *truthfulness and faithfulness* are conspicuous in the ninth commandment. "Abundant in truth," is part of His name in Ex. xxxiv. 6. "I am the truth," said the Lord Jesus, in John xiv. 6; and He promised to pray the Father to send "the Spirit of truth," to guide His people during His absence now. Thus is truth an attribute of each of the persons of the Divine Trinity, manifested to us in Him who is "called Faithful and True." On this attribute the believer rests; in the truthfulness of God's holy Word he trusts; on the promises of it he relies; in His faithfulness he realises the fulfilment of the promises. Sure are they, and certain, being all "yea and amen in Christ Jesus." Hence a view of Him as containing "all fulness," enables the believer to take by faith of that fulness, and to appropriate to himself the various promises which abound through Christ to him. This is simple trust in God's truthfulness.

The tenth commandment shews us that the Lord's commands are to be kept in the spirit, as well as in the letter of them, for it goes beyond the act forbidden by the eighth, "Thou shalt not steal," and strikes at the root of the outward act, by imposing a restraint on the desire, "Thou shalt not covet." Here we have, then, an exposition of *the spirituality of God's law*, evolving the truth that "God is a spirit." Hence the necessity for worship to be spiritual, in order to be acceptable to Him: "They that worship Him, must worship Him in spirit and in truth."

The ten commandments, thus expounding the character of Jehovah as seen in His attributes, discover to us the sin which is in our nature, and thus "by the law is the knowledge of sin." It was not until Isaiah had seen the King, the Lord of hosts, that he was constrained to cry out, "I am unclean;" and so now, nothing but a sense of the holiness of God will ever lead a man to see his own sinfulness. It is contrast that brings out the characteristics of opposing principles, and this is seen in the particular one now under our consideration, for we thus learn that "we were alive without the law once; but when the commandment came, sin revived, and we died." The law, when given from Sinai, commenced with the ten commandments, doubtless for the purpose of shewing, that first in order in the work of salvation must be the discovery of sin. Conviction of sin must take place, ere there will be any seeking after a Saviour; and so a sinner must be compelled to feel that he is far off

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from God, before the way of access will be perceived by him, much less before the blessings of salvation will be opened to his view. The way of access is shewn in the law by the various sacrifices and offerings; and the blessings, by the different feasts and other observances. The whole ceremonial, in addition to the commandments, seems designed to shew the whole plan of salvation, which the Lord has in mercy provided for sinful men.

The sacrifices and offerings differed from each other both in kind and in degree. They seem to shadow forth the various parts and phases of a sacrifice such as could take away sin. It will not be our purpose now to examine the relation of antitype to the type (for we think that the Lord Jesus is of all the one antitype) of the sacrifices, but merely to notice them as expository of certain principles, which appear developed by them. They may, we think, be divided into two kinds—those which are spoken of as offerings of a sweet savour unto the Lord, and those which want this designation; the former exhibiting the necessity of a sacrifice being acceptable, and the latter the necessity of its being expiatory. In one characteristic all were alike—they were to be without blemish: whether for acceptance or for expiation, no blemish must be there. Sinlessness is required in any sacrifice that God will accept, or that can be available for taking away sin. "Who can bring a clean thing out of an unclean?" so of necessity no sacrifice having the taint of sin can remove the impurity of sin: a sinless victim alone can avail for this, and such only can be accepted by a holy God. Thus, "it is not possible that the blood of bulls and of goats should take away sins."

The first in order of the sacrifices is the burnt-offering (Lev. i.). This is declared to be of a sweet savour. The first time this expression occurs is in Gen. viii. 21, and it is from the circumstances of Noah's offering that we obtain the meaning of the expression: "Noah offered burnt-offerings on the altar, and the Lord smelled a sweet savour, and said in his heart, I will not again curse the ground for man's sake." Here there is acceptance of the offering offered by Noah; otherwise the Lord's wrath could not be said to have been appeased, so as to remove the thought of cursing from His heart. We apply the meaning thus laid hold of to the sweet-savour offerings of the law; and as the first commanded is one of these, before any mention is made of a sin-offering to expiate, we conclude that a sacrifice in God's sight must be first acceptable before it can be expiatory—that the sinner must discover what the Lord will be pleased with, before he offer his sacrifice. This seem

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to have made the difference in the Lord's view of the two first offerings on record. "By faith Abel offered a more excellent sacrifice than Cain." Faith in what? Doubtless in some revelation from God that blood alone would be accepted to take away sin. Cain believed not this necessity, and offered that which the Lord would not accept, so that He had not respect unto his offering. One other passage confirms the above interpretation; in the prediction by the prophet Ezekiel (chap. xx. 41) of the restoration and conversion of Israel, the Lord says, "I will accept you with your sweet savour, when I bring you out from the people." In these words the sweet savour and the acceptance are so united as to appear synonymous. But besides the above considerations, which apply to all the sweet-savour offerings, the burnt-offering seems designed to set forth specially the same fact, that the first thing to be sought in a sacrifice is its acceptability. On two occasions, in the history of Israel, did God shew his acceptance of an offering, by consuming it with fire from heaven; viz., when Moses and Aaron offered the first burnt-offering (Lev. ix. 24), and when Elijah offered on mount Carmel (1 Kings xviii. 38). In both these cases we have reason to believe, that in this way did the Lord shew His acceptance of the offering.

Passing over for the present the meat-offering, which comes next in order (Lev. ii.), and which appears to be an adjunct to every other offering, we come to the peace-offering (Lev. iii.). This was to be offered upon the burnt-offering, evidently emblematical of the purpose of God, that no peace can be attained by the sinner until he has found a sacrifice acceptable to the Lord, against whom he has sinned. Peace between Him and His creature was destroyed by sin, and a vast chasm intervened to prevent access to Him. Separation commenced, and the fear of His wrath hung over the sinner so effectually as to prevent the close communion that once existed, and likewise the enjoyment of peace with God. Here, then, the Lord revealed a means of again obtaining peace with Him. What was needed was an acceptable sacrifice, by which peace in the assurance of pardon could be felt by the sinner. The peace-offering, like the burnt-offering, was one of a sweet savour; exhibiting to us that God is well pleased to be at peace with His rebellious creature, ready to accept him, willing to be gracious to him. The love of God indeed surpasses knowledge.

In the sin-offering (Lev. iv.), we find no sweet savour—it is simply expiatory. Here is set forth the great truth, that "without shedding of blood there is no remission." The blood contains the life, and the life must be given for sin, for it was

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said, "In the day that thou eatest, thou shalt surely die." Death being the penalty, and life being forfeited, life must be given for remission; and God, in infinite mercy, said, "The life of the flesh is in the blood; and *I have given it to you* to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11). The sin-offering was, like the peace-offering, to be offered on the burnt-offering, by which a similar truth to that noticed before is conveyed here, viz., that, in order to take away sin, and to make an atonement, the sacrifice must be one in itself acceptable.

Shortly have we remarked on these parts of the Mosaic law, as pertaining to a dispensation that is now past, more as suggestions for thought than as interpretations. Blessed and beautiful are the truths set forth to our view, exhibiting some of the counsels of the Almighty—counsels of love toward His fallen creatures—in a revelation which He was pleased to make known of old. The dispensation to which they belonged has passed away, but the blessings conveyed in type by them remain for ever—acceptance, peace, atonement; just the words needed by poor lost sinners—and such are we.

Art. IV.—DEPARTURES FROM THE FAITH.

It is not often that we discuss questions of doctrine. Generally speaking, they do not lie within our province. We have occasionally taken them up, as we did lately in reference to the standing of the Old Testament saints. But we do not desire to step beyond our assigned circle, save when specially called on so to do.

Such a special call we find when writers on prophecy vent unsound opinions in connexion with their prophetical expositions.

Our post-millennial brethren have striven to identify millenarianism with heresy. They have pointed out more than one millenarian writer who has erred from the faith, and who, in so erring, has unhappily connected his prophetical creed with grievous unsoundness. We have felt the reproach; and even though it can be retorted tenfold, still we are concerned when at any time such an alliance, or at least association, can be pointed out. We would fain shake ourselves free from the imputation of false doctrine in any shape. We professed, when

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first we started this journal, to adhere to the definitions of scriptural truth given in the Thirty-nine Articles and the Westminster Confession of Faith, and we cleave to the same twofold standard still.

In some prophetic quarters we have lately heard and read statements regarding the vicarious work of Christ, which we must protest against. A correspondent's letter in October last called our attention to this subject, and we recur to it to record our sentiments more fully. The heresy is an old one revived; but this does not make it the less evil, or the less to be watched against. In substance it is this: Christ acted as the sin-bearer only at His *death*, not during His life; our sins were not laid on Him till He came to die; it is only the death of Christ that is vicarious or substitutionary, not His life. They who hold this doctrine are not agreed among themselves as to when sin was laid on Christ. Some think this was done in the garden of Gethsemane, when His soul was "exceeding sorrowful, even unto death." Others of them begin His sin-bearing work with His condemnation by Pilate. Others restrict it to the cross. Others confine it to the *trihorium*, or period of three hours' darkness upon the cross. So divided are they in opinion upon this point, and so unable to fix on any explicit statement of Scripture assigning the *commencement* of the vicarious work.

It is said that Scripture assigns atonement to the *death* of Christ. But if this is to be understood quite barely and literally, then it must mean that nothing but the last momentary act of "giving up the ghost" was vicarious, whereas it is quite evident that the death of Christ is represented as the consummation of a whole lifetime's series of similar acts. His "obedience unto death," clearly means an obedience which, running through life, was consummated in the crowning act of giving up that life as a ransom for many. If Paul could say, "I die daily," how much more Christ? His life was a daily dying. He was "*always* delivered unto death."

It is clear that the wrath of God, poured out on Him as the substitute, began to be poured out long before He died. Gethsemane bears witness to this, and His great agony there shews us that He was then truly bearing the penalty of human sin. And this is a sufficient answer to those who remind us of such passages as 1 Peter ii. 24—"Who His own self bare our sins in His own body *on the tree.*" The agony of Gethsemane shews us that He was bearing our sins *before* He reached the cross. But though this is a sufficient answer, yet the very passage quoted supplies us with one yet more satisfactory. The words are literally, "Who His own self bare our sins in His own body

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up to the tree:" teaching us this, that our sins had been laid on Him *before*, and that he carried them *to* the cross. This is well stated in Dr Brown's discourses on 1st Peter:—

"I am not sure that our version of these words, 'He bare our sins on the tree,' fully and exactly brings out the apostle's idea. The thought which the English words naturally suggest is this, Christ bare our sins *on* the cross. He suffered the penalty of our sins, and made expiation for them, when He was crucified, and by being crucified. Now crucifixion, and the sufferings endured during crucifixion, were no doubt a part of the penalty of our sins, a part of the price of our salvation, but they were only a part of it. The inward agony of Gethsemane, equally with the pain and the shame of Calvary, was the payment of the ransom of man. The whole of our Lord's sufferings, from the moment He became capable of suffering, till the moment He became incapable of suffering, when on the cross He gave up the ghost, were that adequate expression of the Divine displeasure against sin, which reconciles the exercise of mercy with the claims of justice; and He as really, though not so obviously, bare our sins when He lay a helpless infant in the manger in Bethlehem, as when He hung, an agonised man, on the accursed tree. . . .

"This fearful load of responsibility and of suffering our Lord 'bare to the cross.' The cross was the term of His humbled life and of His vicarious endurance. The words before us are substantially equivalent to, 'He became obedient unto death, even the death of the cross.' He continued obedient, till He had exhausted all the demands of the law on Him, as the victim of human transgression, in offering up to God His completed sacrifice. He 'carried our sins' during the whole of His humbled state; and still laden with them, He submitted to be nailed to the cross, in its shame, and agonies, and unknown conflicts, consummating the great work of expiation; and in His dead body hanging on it, intimating, according to the statute of the Mosaic law, 'Cursed is every one that hangeth on a tree,' that He had been liable to the vengeance of public justice, and that He had now fully paid the debt with which He had been charged, 'restored that which He had not taken away.'" *

As Krummacher remarks, "Christ stood in our stead from the cradle to the grave." This is the true teaching of the Word of God. It is a dangerous thing to attempt to parcel out the life of Christ into a non-vicarious and a vicarious, a non-expiatory and an expiatory part. The Scriptures warrant no such division. As it is a whole, undivided Christ that is our Saviour, so it is a whole, undivided life, from Bethlehem to Golgotha, that is our expiation. To limit the expiation to the actual death, is to strain those expressions which refer to His death, and to make void those which have reference to His life and to His *obedience unto death*. For death was but the consummation of a life *the same in legal character* as itself. He was born "under the law;" He lived "under the law;" He died "under the law." In what sense, and for what purpose, was He "made under the law," if, from his very birth, He were not the substitute on whom our sins were laid?

* Expository Discourses on the First Epistle of Peter. By John Brown, D.D. Vol. ii. p. 96–99.

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And where is *the righteousness* to come from, if not from His vicarious life? It was as the sin-bearer that He kept the law for us, and finished the righteousness in which we stand accepted. "He was made sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). Surely this *righteousness* must come from His *life*, not from His death. It must come from the life of Him who during His life "was made sin for us." "By the obedience of one shall many be made righteous." If there is to be such a thing as the imputation of a righteousness, it must be by the lifetime's vicarious obedience of the Incarnate Word. So strongly have some felt this, that they have given up the doctrine of an imputed righteousness. They see that an imputed righteousness can only be maintained in connexion with a vicarious life; and, rather than give up their denial of the latter, they abandon the righteousness in which we are "accepted in the Beloved." The abandonment of this point will soon lead to the renunciation of others equally important; for the course of error is downward. The non-expiatory or Socinian view of Christ's life must soon lead to the non-expiatory or Socinian idea of His death. We cannot tread even the verge of Socinianism without peril.

The Psalms bear explicit testimony to the sin-bearing character of the life of Christ. In Ps. lxxxviii., which refers to the life, not the death of Christ, we read: "Thy wrath lieth hard on me, thou hast afflicted me with all thy waves" (ver. 7). In Ps. cii. we read: "Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down" (ver. 10). And that this Psalm refers to Christ is clear, from the citation made from it in Heb. i. 10, 11. The sixty-ninth Psalm is equally decisive, along with many others.

The truth is, that we cannot account for the *sorrows* of the Man of sorrows, unless we admit the vicariousness of His life. These are utterly inexplicable, except upon the supposition that He was bearing our sins. Why was His soul "troubled," if the burden of our sins was not laid on Him till He was nailed to the tree? Socinians, of course, easily account for this, as they count Him but a man enduring the common lot of suffering humanity. But how any who maintain His sinlessness and divinity can so explain away His unutterable sorrows, passes our comprehension.

The fifty-third of Isaiah is another clear testimony to His sin-bearing life, as well as to His propitiatory death. The fourth verse is very explicit: "He hath borne our griefs, and carried our sorrows." And it becomes more so when connected

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with the statement in Matt. viii. 17, as to its finding its accomplishment in the *miracles* of Christ. That reference to it by the evangelist shews that the grief-bearing and sin-bearing of Christ were exemplified in His life as truly as in His death. It was as the sin-bearer that He wrought the miracles there recorded; nay, the miracles themselves were the manifestation of His sin-bearing work and character: "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: *that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*"

Calvin's opinion is thus explicitly given in his "Institutes" (and elsewhere also): "He [the apostle] extends the ground of the pardon, which delivers us from the curse of the law, to the whole life of Christ (ad totam Christi vitam). . . . From the time that He took on Him the form of a servant, He began, in order to redeem us, to pay the price of our deliverance" (book ii. ch. 16, sect. 5).

Owen quotes Heb. v. 7, in one of his treatises, and shews that those strong crying and tears which He offered in the days of His flesh, were "concomitants of His sacrifice."* And in his "Exposition of the Hebrews" he enters fully into this, shewing that "the days of the flesh" mean His life on earth, though especially consummated in Gethsemane. These lifetime prayers he calls "sacerdotal prayers;" he quotes the Psalms already quoted in proof of his averments, and shews that thus it was with Him, "not for a few days, or a short season only, but during His whole course in this world."† "From His cradle to the grave, He bare all the infirmities of our nature, with all the dolorous and grievous effects of them."‡

Knapp thus puts the matter: "Theologians commonly hold, that the active obedience of Christ was as much a part of His atonement or satisfaction as His passive obedience."§ He shews, that while the Romish Church has denied this, the Reformers, especially Luther and his successors, held it fast: "From the end of the sixteenth to the middle of the eighteenth century, the opinion was by far the most prevalent in the Lutheran Church, that the *active obedience of Christ is of the nature of satisfaction*, or vicariousness." This was what was also taught in the Helvetian "Confession of Faith," written

* Vindiciæ Evangelicæ; Works, vol. xii. p. 409.
† Works, vol. xxi. p. 511. ‡ Ibid., p. 498.
§ Christian Theology, sect. 115, 1.

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by the pastors of Zurich in 1596: "By His passion or death, and *by all those things which He did and suffered for our sakes, from the time of His coming in the flesh*, our Lord reconciled His heavenly Father to all the faithful."

Turrettine takes up the very point before us in his "Institutio Theologiæ." He puts the question, "Is the satisfaction of Christ in our room to be restricted to His death alone, or to those sufferings which went before, or accompanied it? Or does it embrace all those things which Christ did and suffered for us from the beginning to the end of His life?" In proof of this latter doctrine he goes on to shew, that "the satisfactory sufferings of Christ are (in Scripture) extended to all those which were laid on Him, not only on the cross, but in the garden, nay through His whole life." He quotes Isa. liii. 4, 5; 1 Pet. ii. 21, iii. 18; Matt. xvi. 21; Heb. v. 7, x. 8, 9; shewing that the sufferings there referred to, extend to the whole period of the κενωσις or humiliation. He thus concludes his thirteenth paragraph, in which he had been shewing that "satisfaction," or expiation, pervaded his whole life in every part: "Satisfaction is not to be ascribed to the mere outward presentation of the blood, but especially (*præcipue*) to the internal act, that is, to His spontaneous and most constant will, by which we are said to be sanctified (Heb. x. 14),—not to the actual payment of the ransom, but to the ransom itself, which is Christ Himself giving Himself for us." We cannot quote the whole of this chapter of Turrettine; but we refer our readers to it, as a clear statement of the truth, that Christ began to be our substitute and sin-bearer when He was made of a woman.

The fullest statement, however, on this point is that of Witsius. In our October Number, a correspondent called attention to a passage of this author, in which the great truth is most explicitly stated, and ably though briefly defended. But it is in his "Economy of the Covenants" that he enters fully into the subject, and discusses it in detail. The whole of the sixth chapter of his second book would be worth reprinting; but it is too long for us to give. Our readers may judge of it from the following extracts.

He first refers to the rise of the controversy:—

"But it is really to be lamented, that in these our days, a new question should be started among the orthodox—namely, which of the sufferings of Christ ought to be deemed satisfactory in our room? There is one in particular, who seems to acknowledge none of the sufferings of Christ to be satisfactory for us, but those which Christ underwent during the three hours of the solar darkness, while He was upon the cross, and before He expired; ex-

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cluding from the number of satisfactory sufferings, that agony and horror which He endured in the garden of Olivet the night in which He was apprehended, and that blood which He shed before, and when He was crucified, and after He expired on the cross. He had not, says he, commenced His satisfactory actions, when by a word He levelled His enemies with the ground, cured Malchus, and promised paradise to the thief: no expiation was yet made when an angel came to strengthen Him. Nay, he affirms, that Christ did not suffer corporal death as our surety, and in our room; and that, consequently, it belongs not to the satisfaction which He made to the justice of God, if indeed He then fully satisfied God when He died. But in case Christ should seem to have suffered all these things in vain, the learned person concludes, that they were done in order to satisfy the veracity of God, which had foretold that thus it *should* be, and to fulfil the types by which they were prefigured in the Old Testament; distinguishing, moreover, between *convincing* and *compensating* punishments, between *warlike* sufferings and *judiciary*. He calls those compensating and judiciary which Christ endured during the three hours of darkness; the others only convincing and warlike sufferings; having this tendency, that Christ might learn to become a merciful High Priest." *

He then states what he considers to be the faith of the Reformed Church upon the subject:—

"I remember to have learned in the communion of the Reformed Church to the following effect:—1*st*, That the death wherewith God threatened man for sin, comprises in its whole extent all that misery which, by the justest displeasure of God, has followed upon sin, and to which the sinner man is obnoxious all his life, and whose principal part consists in the want of the favour of God, and in the want of the keenest sense of the Divine curse, to be chiefly inflicted when it shall so please God. 2*dly*, That Christ, by the interposition of His engagements for the elect, took upon Himself all that curse which man was liable to on account of sin; hence it was, that in order to the payment of the debt He engaged for, He led a life in the assumed human nature, subject to many vicissitudes of misery, just like the life of a human sinner. 3*dly*, That as God uses much forbearance with respect to sinners, and moderates the bitterness of life with some sweetness of patience, till the day of vengeance and of the retribution of His righteous judgment, when the whole weight of the curse shall light upon the condemned sinner; so also Christ, when in the form of a servant, had not always a sense of the painful effects of the sins that were laid upon Him, but sometimes rejoiced in an eminent mixture of favour, till the hour and power of darkness came, when, being called to the bar, He had everything dreadful to undergo. 4*thly*, That as the death, which consists in the separation of soul and body, is inflicted on the sinner man as the sad effect of the wrath of God; so in like manner Christ underwent the same death, that in this respect also, making satisfaction to Divine justice, He might remove all the curse of that death from the elect. 5*thly*, In fine, that as all those miseries taken together are what sin deserves, so Christ, who by His engagement took upon Himself all the debt of the elect, did by all these miseries, to which He was subject all His life, satisfy Divine justice; so that, taken all together, they constitute the ransom which was due for our sins. This, if I mistake not, is the common opinion of our divines, which our Catechism has also expressed (*Quest.* 37), namely, that all the sufferings which Christ endured, both in soul and body, through the whole course of His life, constitute His one and perfect satisfaction; though it be certain that those were the most grievous sufferings with which

* We take these extracts from Dr Crookshank's translation.

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He encountered on the last night and day, and that what He bore in His body were far exceeded by those that oppressed His soul. Just as the whole of Christ's most holy obedience is imputed to us for righteousness, though He gave an eminent demonstration of it when He was obedient to His Father *to the death, even the death of the cross;* which consisted in a voluntary submission of soul, rather than in anything He endured in the members of the body, directed by His holy soul."

After stating the arguments of some opponents, he thus replies:—

"To these arguments we humbly reply as follows: and to the *first* we say, that all Christ's sufferings together ought to be esteemed one full accomplishment of that sacerdotal office which our Lord undertook in order to expiate our sins, which was at last fully completed, when Christ, dying on the cross, offered Himself to the Father for a sweet-smelling savour; then the utmost farthing was paid: this being done, God declared He was satisfied to the full, and on that day He blotted out the sins of the whole earth, and crossed them out of His book. But from this it cannot be inferred, that the preceding sufferings of Christ were not satisfactory; but that then only the satisfaction was completed; of which completion this was the fruit, that on that very day the sins of all the elect were blotted out."

Again he proceeds:—

"It is not true that Christ was not a priest from the beginning of His life; for from the beginning of His life He was the Christ, that is, the Lord's anointed, no less to the sacerdotal than to His other offices. And since, when He lay in the manger, He was saluted king by the wise men, and when twelve years old He shewed Himself a prophet amidst the doctors, who will, after all this, presume to deprive Him of the honour of His priesthood? and as it belonged to the priests to stand in the house of the Lord (Ps. cxxxiv. 1), was there not some display of His sacerdotal office in that apology to His parents, 'Wist ye not that I must be about my Father's business?' (Luke ii. 49). Nay, even before His incarnation, He exhibited some prelude of His sacerdotal function by His intercession for the Church (Zech. i. 12, 13). We own, indeed, that Christ was publicly inaugurated in the thirtieth year of His age to His mediatorial office; but we can no more infer from that, that Christ was not a priest, than that He was not mediator before that time.

"I cannot but here subjoin the very solid reasoning of the celebrated Cloppenburg, from his 'Disputat. de vita Christi privata,' sect. 15, 16:—'It could not be but that in the daily practice of piety, and the obedience due to God, which He performed in the days of His flesh, Christ, who knew His unction from a child (as appears from Luke ii. 49), should offer prayers and supplications for the salvation of the Church, whose King and Saviour He was born (compare Luke ii. 11 with Heb. v. 7). And there is no reason why we may not extend the words of the apostle to all the days of His flesh, and all the sufferings He endured from His infancy, because by these He learned obedience; and so it was altogether the constant apprenticeship or novitiate of the mediatorial office of Christ, who walked from a child with God; wherein He from day to day fulfilled, by a persevering obedience, the work which the Father had given Him for the redemption of the Church, which was to be fully completed by crowning His whole obedience with the offering up of Himself a sacrifice, when He should be publicly called thereto (John xvii. 4; Acts ii. 23).'

"Neither is it true that Christ was not a sacrifice from the beginning of His life; for though His offering was completed on the cross, and by His death, yet He was even before that 'the Lamb of God that taketh away the

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sin of the world' (John i. 29). The iniquities of us all were laid upon Him; and it was for no other cause that He took upon Him the form of a servant, and the likeness of sinful flesh, and though He was rich, yet for our sakes became poor; and in fine, was exposed, from His very infancy, to griefs, sorrows, and persecutions. All these calamities proceeded from this, that as both priest and sacrifice He took our sins upon Himself, in order to their being at last fully abolished by His death."

He thus answers the objection made that Christ was not all His life under the wrath of God:—

"To the third we reply—1*st*, That the question is not, Whether Christ did all His life long so endure the wrath of God, as in the meantime to be favoured with no consolation or joy of the comforting Spirit? none will affirm this; but the question is, Whether all those sufferings which Christ at any time endured, and all that form of a servant which He assumed, belong to the perfection of His satisfaction? a thing that cannot be overthrown by some shining intervals of joy now and then. 2*dly*, To be the beloved Son of God, and, at the same time, to suffer the wrath of God, are not such contrary things as that they cannot stand together. For as Son, as the Holy One, while obeying the Father in all things, He was always the beloved, and, indeed, most of all when obedient even to the death of the cross; for that was so pleasing to the Father, that, on account of it, He raised Him to the highest pitch of exaltation (Phil. ii. 9); though, as charged with our sins, He felt the wrath of God burning, not against Himself, but against our sins, which He took upon Himself. Who can doubt that Christ, even hanging on the cross, *was in the highest love and favour of God,** so far as He was Son, though, at the same time, He was made a curse for our sins? 3*dly*, It has never been proved that it was a thing improper and inconsistent for Christ to have some mitigation granted Him, while He satisfied for our sins, by means of some rays of consolation at intervals shining in upon Him, by which He might be animated resolutely to acquit Himself in the conflict. Nor is it credible that He had always the sensation of Divine wrath, or that it was always equally intense, even on the very cross itself; or that He was as much pressed down by His agonies, when He made a promise of paradise to the thief, and spoke so affectionately with His mother and John, as when He complained He was forsaken of God."

Here we leave the subject. Our readers, however, would do well to search the Scriptures, and learn what is written there respecting it. There is nothing new under the sun. It is strange to see the old heresies of other days revived, and revived by those who are doubtless quite unconscious of the ancestry or history of their opinions. It will be seen that the semi-Socinianism which makes void the sin-bearing *life* of Christ is not a novelty altogether, though it has for some time sunk out of notice. We are sorry to think that it should have been resuscitated in connexion with prophetic truth.

* In a tract called, "The Cross, a Treatise on the Death of Christ," published at Dublin, we read (p. 23), that it was "the tenderness of His human sympathies" that made Him a Mān of sorrows; and we read also that up to the time that "His people's sins were transferred to Him on the cross," God was with Him in "the communion of perfect complacency;" but that then "all was changed"! What! the Father's *complacency* in his Son changed! Did the writer think what he was saying?

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Art. V.—INQUIRIES AND INFERENCES SUGGESTED IN CONNEXION WITH THE GREAT FACT.

Many things have occurred in the world's history, of vast importance at the time, which still continue to influence human affairs, the records of which are full of stirring interest, while the knowledge or ignorance of such things do not now very deeply affect any one. It may be pleasing or instructive to read or speak of these events; but still we can get on without knowing them. Such are great battles, revolutions in kingdoms, and turning points in the history of remarkable individuals. But there was one event which occurred far back in the world's history, the knowledge and right appreciation of which is of the utmost importance to every one. It did not *seem* a great event at the time. It took place in an obscure province of the Roman empire, among a people remarkable for their narrowness of mind and deep religious prejudices; it was the result of a popular tumult, produced by a few very wicked persons acting on the minds of a fickle people; it was a scene of the most revolting cruelty from which sensibility shrinks away in agony, and a manifestation of depravity from which every holy mind turns with unutterable horror; it appeared likely to be forgotten in a few days: yet was this "THE EVENT." Beyond everything else, it was, and still is, most important in God's estimation; and a right acquaintance with it is most invaluable—yea, to know it, and feel aright toward it, is "life eternal."

This event, as the reader has already, no doubt, ascertained, is *the crucifixion of the Son of God*, the death of the true Messiah, which was accomplished at Jerusalem. All this He claimed to be, concerning whom man said, "Not this man, but Barabbas." In support of these claims, He produced credentials which should have carried conviction to every heart. But it was not so: men saw and hated both Him and His Father, and then "crucified the Lord of glory."

In the scene at Calvary we see the *human* side of this event, but let us study the *Divine*, by pondering the claims of the Saviour, and the testimony of the Father. From these we learn, that He who died was "EMMANUEL, GOD WITH US;" that He who so humbled Himself to death, even the death of the cross, "thought it not robbery to be equal with God." His death had been God's great idea from all eternity. All His purposes toward man were framed with reference to it. He spake of it by all His holy prophets, and had it prefigured

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and acted over on a small scale beforehand thousands of times. In this event His love was most fully expressed, and by it that love is still "commended toward us." Here His holiness shines resplendent; by it His justice is honoured, and His wrath propitiated. The lines of deep wisdom may here be traced, and the workings of Omnipotence clearly seen. Here all God's attributes are exhibited and harmonised. On the cross sin was borne in "Christ's own body;" it was "put away by the sacrifice of Himself," made an end of by His "pouring out His soul unto death." On the cross the most memorable battle was fought, and the noblest victory gained. By dying, Jesus destroyed death and him that had the power of death, the devil. "Death (says one) was undermost in that struggle," though he *seemed* to conquer. Then principalities and powers were spoiled by Him who was "crucified through weakness;" then every blessing man needed was procured, and a way was opened for pardon, holiness, sonship, yea, mercies of every kind and degree, to flow down. In a word, all the joys of time, and all the raptures of eternity, grow out of this great transaction—the death of the Saviour. Here, then, assuredly we have THE GREAT FACT.

Facts are suggestive of inquiries and inferences. When a person hears of anything very important occurring, he naturally inquires, "Is it quite true? what are its bearings? wherein does it affect me? and what are likely to be its results?" It is impossible to be deeply convinced of the importance of anything and to feel a great interest in the same, especially if the thing is yet in progress, and to avoid asking questions about it. If, through excess of anxiety, these questions are not *uttered*, still they are in the mind, and very frequently pondered over. Let us apply this fact, for such we deem it, to the salvation of the soul through the death of the Saviour. Reader, use this as a test to try yourself by. If you have hitherto gone on taking everything relating to eternity for granted, or been indifferent to the whole affair, you may be quite sure that you have no interest in eternal things. God give you at once to see your danger, your desolation, your utter poverty, that you may flee for refuge to Jesus, be united to Him, and find all riches in Him. But these things will not be attained without some anxious and earnest inquiry, though the blessings which you need are most free, and God is waiting to bestow them upon you.

What, then, is the first inquiry? what should be the earnest question of all who hear about the wonders of the cross? *Was all this done for me?* May I, all lost and

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guilty as I am, take my stand at Calvary, and, looking at the holy life and vicarious death of the Lamb of God, say, "He loved me, and gave Himself *for me?*"

Some may at once reply, Did He not incarnate alike for all? May not every man claim an interest in His death, and so say, "*for me?*" To this we reply, Can such an answer be fully satisfactory to a truly anxious mind? Granted that there is truth in the above reply, does it contain the whole truth? When we read such passages as the following, we may indeed conclude that the gift and death of Christ have a general aspect, and are intended to express God's goodwill to man as a sinful creature, and to furnish all who hear the news, however guilty or vile, with a sure warrant and encouragement to return to God, by Christ, *just as they are:*—"God so loved *the world,* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life" (John iii. 16, 17). "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world" (1 John iv. 14). "God was in Christ, reconciling *the world* unto himself, not imputing their trespasses unto them" (2 Cor. v. 19). These, and similar passages, shew the infinite worth of the sacrifice offered, the love of God, who provided it, and the sure welcome which all who trust it shall find at the hands of God. Surely also they warrant the most unlimited use of the gospel invitation and offer; they all teach that "this is the record, that God hath *given* unto us [that is, provided and offered] eternal life; and this life is in his Son" (1 John v. 11).

But are there not other passages relating to the atonement of Christ which imply *specialty of design* on the part both of God who gave Christ, and of Christ who "offered Himself without spot to God?" Take the following:—"For the transgression of my people was he stricken." "He that spared not his own Son, but freely gave him up for us all." "I lay down my life for the sheep." "Christ loved the church, and gave himself for it." "A seed shall serve him." "He shall see of the travail of his soul, and shall be satisfied." It is looking at such Scriptures as these that leads anxious souls to say, "Did He give Himself for me with all this specialty of design, that I might be gathered to His flock, and folded on the hills of glory, that I might form part of His bride—His body—His fulness?" We say to such, In order to arrive to a satisfactory conclusion on this point, you must have to do, *first and most,* with the former class of passages. "It is a true saying, and worthy of all men to be received,* that

* Old English Version.

Christ Jesus came into the world to save sinners." It is by the ladder of the free invitation, and full warrant of Him "who cannot lie," and who is most sincere in all His words, that we rise to the heights of personal assurance. God, to stain the pride of human glory, often shuts His own people up again and again to this method. When temptations rise, when their own fearful sinfulness is seen in the light of God's holiness, they are obliged to come again and again *just as at first;* and what a mercy it is that we can thus come! To saints of many years' standing, 1 Tim. i. 15, Isa. lv. 8, 9, 1 John i. 9, Heb. vi. 19, 1 John ii. 1, Heb. ix. 14, have been as a sheet-anchor in the storm of soul trouble.

But, in addition to this, we observe that a believer who asks, "Did Christ give Himself *for me?*" should also ask himself, How am I disposed toward the work and person of the Lord Jesus; do I *really* appreciate this great gift of God? God, who gave Christ to live and die for sinners, and who has testified His full satisfaction with His obedience and sacrifice by raising Him from the dead, has commanded *me* to believe on His Son Jesus Christ (1 John ii. 23); has besought *me* to be reconciled (2 Cor. v. 20); has told me to look unto Him and be saved (Isa. xlv. 22); to listen to Him and depend (Isa. lv. 3, 4); He sets the atonement before me to be received (Rom. v. 11); He brings near righteousness that it might be put on (Isa. xlvi. 13); He tells me, in a word, to glorify Him by trusting in Christ (Eph. i. 12). His faithful sayings are worthy of my immediate, entire, and continual acceptation. Thus God deals with me in His Word, and thus He would have me deal with Him by His Word; resting on His promise, receiving the Saviour. He has also promised His Holy Spirit to enable me thus to act toward Him; and it is by these gracious words of inviting love that the Spirit draws the soul to Jesus, and by Him to the Father. He leads to simple faith in God's words, to naked trust in Christ's work, and then He seals the soul to the day of redemption, and enables it to say, "*This salvation is all for me; this Saviour is mine!* If we who have been thus led would continue to realise this persuasion, we must be continually receiving Christ, and receiving from Him. We must hold fast the beginning of our confidence steadfast to the end."

Particular attention is here asked to a passage in Peter:—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world,

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but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (1 Pet. i. 18–21). Now observe how, in connexion with this wonderful description of Christ, of His ordination from eternity, His work on earth, His glory in heaven, and the infinite efficacy of His blood, it is especially said, "*That he was manifested for them* who by him do believe in God." Everything was done *for those who believe.* In the next chapter we have a similar encouraging testimony, "Unto you therefore who believe he is precious" (1 Pet. ii. 7). The margin reads, "He is an honour." The meaning, we think, is, that all the value attached to His person, work, and death belongs to the believer. In other words, if you believe in Him, His preciousness is upon you. An examination of the context will shew that it is not to the believer's *feelings,* but to Christ's *excellency,* that Peter alludes by the term, "*He is precious.*" As if Peter had said, "All the preciousness of this precious elect stone (see ver. 6, 7) is yours *if you believe.* All is not only possible, but certain to him that believeth."

Is it so? Do we really believe in Jesus? Have we trusted Him and committed our all to Him? Have we received Him as God's gift—as worthy of all acceptation? Do we lean upon Him, live upon Him, walk in Him, make use of Him? Is He our way to God? Is He our life, our joy, our friend, our all? If so, we need not fear to claim His work as ours, and Himself as ours, and each to say, All was done for me—"He gave Himself for me." Believing sinner, loved of God, saved by Jesus, taught of the Spirit, take your stand before the cross, and say, "*for me*"—that sacrifice, that victory, that gift, all for me—the love that prompted all, *mine,* and the blessings which flow from this perfect work and Infinite Person, *all mine.* Oh, how seldom do we gaze upon this sun of love, or look round upon the blessings which it reveals! Let us seek grace to wake up from our slumbers, and to "walk in the light." The dayspring from on high *hath* visited us. It is morning; the day of grace is come, and the day of glory is coming. Mercies and blessings, numerous as the dew-drops, are around us. They are all ours, if Christ is ours. But we can only take possession of them in His name; we must receive Him, in order to enjoy *them;* and that all through our journey to heaven.

When the inquiry has been thus satisfactorily answered, and the believer can thus put in his claim, what inferences may he not deduce from such premises? "He that spared not his own

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Son, but delivered him up for us all, how shall he not *with him* also freely give us all things?" He *hath* given them in covenant and provision; He *will* give them in experience and enjoyment, if we live looking unto Jesus, abiding in Him, and receiving the Spirit. Wondrous thought! "FOR ME!" "*Who* am I?—*what* am I?" How humbling are the true answers to these questions. Numberless horrors crowd round me now. I am all that is vile, weak, and sinful. Yet I will not despair. I will put all that I am as the dark ground of this bright picture which I have been contemplating, which will then appear the more wonderful and beautiful. "*Me:*" my nature, my history, my deserts, all start up before the mind. "Me" and sin; me and judgment; me once associated with Satan, loving the world, and rejecting the Saviour. *Me* and unbelief; *me* and pride; *me* and self-righteousness; *me* and reluctance to be saved in God's own ways; and yet, notwithstanding *all this*, whatever Christ hath done, and all that God hath promised, all is for me. It is enough! Individuality, responsibility, judgment, crushes me not *now*. The sin of my nature is met, my iniquity is forgiven, and I am a blessed man (Ps. xxxii. 1, 2);—blessed not only in escape, but in the enjoyment of happiness and hope. My diseases shall be fully healed; my desires completely met; my yearning heart eternally satisfied. I have One who is infinite to love and lean upon; One who is almighty to fly to; One who is infinitely tender to sympathise; and One who has all fulness to enrich and bless. And all for me! "Oh," exclaims Howell Harris, "Oh, the mystery! this man Christ Jesus is God. He wept, He travelled, bore cold, rain, hunger, and thirst, all reproach, shame, and all other sorrows, for me. *My* loving, everlasting Brother! Sure the Lord is love. My soul is lost in wonder, and melts like wax. This mysterious unfathomable love!"

If Christ is mine, if all He did and suffered was for me, then "God is for me, and who can be against me?" (Rom. viii. 31). Then *glory is for me*, and who can rob me of it? I have obtained salvation in Christ, and with it comes eternal glory (2 Tim. ii. 10). All things are for me, for my good (Rom. viii. 18). Yea, all things are mine, for Christ is mine; "I am Christ's, and Christ is God's!"

Other inquiries and inferences grow out of this great and prolific fact. When the believer has ascertained his own interest in the work and death of Christ, surveyed his position of safety and blessing, and deduced the most encouraging inferences for himself, he may and should go on to ask, "What for my *race*, what for the *world* I am living on, and, above all, what for the

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honour and glory of God?" Does the great fact of Redemption bear on all these? and if so, in what way, and with what results? Great facts are fruitful and suggestive, and "*the great fact*" infinitely so. As we stand under the cross, we may well put the question which Daniel addressed to the angel: "O my lord, what shall the end be of these wonders?" This inquiry shall be answered in the words of Scripture: "Now is the judgment [or crisis] of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me" (John xii. 31, 32). "Caiaphas prophesied that Jesus should die *for that nation;* and not for that nation only, but that also he should gather in one the children of God that were scattered abroad" (John xi. 51, 52). "That every tongue should confess that he is Lord, to the glory of God the Father" (Phil. ii. 11). In Ps. xxii. and lxix., and Isa. liii., which describe more than any other Old Testament scriptures the sorrows and death of Christ, we have, at the close of each of these passages, ample predictions of His glorious reign; which reign, we are taught, will include, as the passages above quoted also teach, Israel fully restored and blessed, the nations of the earth all "turned to God," and the world itself renovated and renewed. In Rev. v. 6–14, we have the connexion between the death of the Lamb and the future blessedness of earth clearly traced. Because He hath died, the saints shall reign on (or over) the redeemed earth, while angels, saints, and "every creature in heaven, earth, sea, and under the earth," unite in singing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

The connexion of these glorious events with Christ's obedience unto death suggests three inferences:—

1. *That the results will be great, glorious, and eternal.* "All Israel will be saved." "He will save *his people* from their sins." "And *men* shall call them the holy people, the redeemed of the Lord." "All the ends of the earth shall remember, and turn to the Lord." "*Men* shall be blessed in him." "The whole earth shall be full of his glory." "There shall be no more curse." "The old serpent shall be bound, and ultimately cast into the lake of fire." "Death shall be swallowed up in victory." "God shall be all in all." "Of his kingdom there shall be no end." The victory over evil; the bestowment of good; the triumph of order, liberty, beauty, and blessing; in a word, the manifestation of God's excellency, and the communication of His blessedness, shall correspond with the value of Christ's sacrifice, with God's satisfaction

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therein, also with the glory of His person, and God's delight in Him. The more we study the cross and person of the Lord Jesus, and the more we think of God's love in the gift of Him, and of God's glory resulting from the same, the more enlarged will our expectations be as regards the kingdom for which we look and pray.

2. *In the great fact of the cross we have a proof of the literal fulfilment of prophecy, and a pledge that all relating to the glory shall in like manner be fulfilled.* In Him—the virgin-born—the Anointed One—the Man of sorrows—the *meek* Saviour—riding on an ass—hanging on a cross, with pierced hands, feet, and side—taunted, mocked, taking the vinegar—dying, resting a while in a rich man's grave, then rising and ascending in our nature, and leading captivity captive—we have a sure guarantee for the literal fulfilment of the predictions concerning His triumphs, Israel's national dignity, and the earth's renovation. He will come again to set up a kingdom, and rule in righteousness.

> Though seated on His Father's throne,
> For earth deep sympathy He feels;
> Nor shall man's unbelief nor scorn
> Retard His hastening chariot wheels.
> Bethlehem and Calvary witness bear,
> In Heaven's own moment He 'll be here.

"Come, Lord Jesus!" "Father, let Thy kingdom come!"

3. *We infer the importance of ascertaining that the great fact of the cross, in all its saving power and beneficent intentions, is ours, in order to a right connexion with the future and its glories.* We must rest on the work of Jesus, and realise that God is love, in order to "rejoice in hope of the glory of God," and of the blessedness of man. Believing in Jesus, we shall be "sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory" (Eph. i. 13, 14). The Comforter *first* leads into all truth, or, as some read it, "into the *whole* truth, viz. the meaning and result of the death and resurrection of Jesus;" He glorifies Christ, receiving of His, and shewing it to His people, and *then* "He shews them things to come." It is a sad thing for any one yet unreconciled to God to amuse himself by studying prophecy. It is sad, also, for believers to study it, and not walk in fellowship with God. Oh, let us seek grace to abide in Him, that the anticipation of His coming may be pleasant and powerful, and that "when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

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The believer should seek grace to be able to say, with holy confidence, "It is God's great purpose to gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him; I am 'in Him' *now*, through marvellous grace (1 Cor. i. 30), and hope, through abounding mercy, to see the glories and share the blessedness of the times of restitution of all things. Then He who once hung on the cross, but who now sits on the throne, will say, 'Behold, I make all things new.' Till then, let me seek grace to live on Jesus, and to live like Him; hoping soon to live for ever with Him who loved me, and gave Himself for me."

Art. VI.—SCHOOLS OF THE PROPHETS.

According to the modern usage of the word, a prophet is one who *fore*-speaks or *fore*-tells events. According to Scripture usage, a prophet* is one who utters the thoughts and words of God, whether respecting the past, present, or future. He is understood to be in direct communication with God, and declares aloud what God reveals to his inner man. "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21).†

A prophet is thus a "teacher sent from God;" and his teaching may relate to any part of the will, or purpose, or mind of God. *Futurity* has nothing to do with the original idea which the word takes up and embodies. Prophecy is an utterance from God; and a prophet is the human medium of this utterance. According to New Testament phrase, he is

* A prophet, נָבִיא, from the cognate verb נָבַע, to cause to bubble up or pour forth abundantly (Ps. xix. 2, lix. 7, lxxviii. 2; Prov. i. 23). The prophet is the fountain which God fills and causes to overflow.

† Literally, "Not by man's will was prophecy at any time brought; but borne along (φερόμενοι) by the Holy Ghost, holy men of God spake." Between "man's will" and "borne along" there is contrast and difference, as between "*holy* men" and the "*Holy* Ghost" there is comparison and unity. Yet though in one sense "involuntary"—*i. e.* not originating in or dependent on human will—there was nothing forced or mechanical about it; nothing violent, as in the case of the heathen *afflatus*. The effect of the Spirit's presence was to *calm*, not to *excite*. He wrought so marvellously and entirely in accordance with the faculties and will, that the prophet was never more a free agent, never more *himself*, than when taken possession of and wielded by the Holy Ghost. "The spirits of the prophets are SUBJECT TO the prophets" (ὑποτάσσω).

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one *into* whom God breathes (θεόπνευστος, inspired, 2 Tim. iii. 16); according to Old Testament usage, he was one *out of* whom God breathed or spake; the fundamental meaning in both cases being the same.

Along with the prophets, there are "sons of the prophets" spoken of (1 Kings xx. 35; 2 Kings ii. 3). This expression, like "sons of Belial" (Judg. xix. 22), "sons of valour" (2 Chron. xxviii. 6), "sons of the mighty" (Ps. xxix. 1), "sons of the sorceress" (Isa. lvii. 3) evidently means not literally the children of, but those belonging to, or disciples of the prophets. "Son" is a word not seldom used for scholar or pupil. The sons of the prophets were those who were under the instruction of the prophets. There were several large schools or seminaries or colleges in different parts of Palestine, where this instruction was carried on. These were Bethel (2 Kings ii. 3, 5, 7, 15), Gilgal (2 Kings iv. 38), Mount Ephraim (2 Kings v. 22), Jericho (2 Kings ii. 5), near Jordan (2 Kings vi. 1), at Mount Carmel (2 Kings iv. 25), the place called "the hill of God" (1 Sam. x. 5), Naioth in Ramah (1 Sam. xix. 18, 23, 24). Why these spots were chosen for these colleges we are not told; and as they are not regularly dispersed over the land, like the cities of refuge, it is impossible to conjecture a reason.*

* Krummacher thus writes of these localities:—"The Scriptures mention to us several such excellent foundations: two under Samuel—one at Kirjath-jearim, where the Ark of the Covenant then was (1 Sam. x. 5, 10), the other at Ramah (1 Sam. x. 5, 15); the three others in the days of Elijah and Elisha, in Benjamin, that tribe which the departing Moses blessed with the words, 'The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders' (Deut. xxxiii. 12); and, indeed, more adjacent in the towns of Gilgal, Jericho, and Beth-el; partly, therefore, in the most obscure places and dangerous caverns of the whole land; for Beth-el and Gilgal, at least, those headquarters of apostasy and idolatry, well merit to be so called. Here, therefore, or nearly opposite, upon fertile eminences and hills, these young men dwelt together in numerous bodies, and as small colonial sections; the unmarried, it appears, were settled in larger edifices, into one household; the others with their families, apart in their own tents. As the state troubled not itself about these colonies, the whole care for their maintenance, as merely private establishments, was left in their own hands. The pupils of these institutions had to gain their livelihood by the labour of their own hands, as husbandmen, handicraftsmen, or planters. In Israel, this was not thought singular; and much less did it appear contemptible. Subsequently, also, it became even a rule amongst the learned to teach a trade, while instructing a science to their pupils. Many of their principal and most eminent rabbis have even been surnamed after their civil occupations, as, 'Rabbi Judah, the baker;' 'Rabbi Isaac, the smith;' 'Rabbi Johanan, the shoemaker;' and so forth: and that Paul and Aquila, along with their spiritual office, wrought at tent-making, has not been imputed to them by their enemies as aught vulgar or degrading. Now, that the sons of the prophets really understood and exercised such occupations, it is clear from 2 Kings vi. 4, where we meet them

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They were presided over by some recognised prophet, and this of itself accredits them, and shews that they were not mere institutions of human device and authority. It is evident that Elijah and Elisha successively presided over them. Several of the incidents in the lives of these prophets shew the existence of this connexion. But in regard to Samuel, this is explicitly affirmed. He is said to be appointed over "the company of the prophets" residing at Naioth in Ramah (1 Sam. xix. 20). Of this college, at least, if not of others also, it is evident that Samuel was the president or principal. In this capacity he instructed the students in the revealed will and word of God. He could not make them prophets, but he could fully instruct them in the things which, as a prophet, he knew. And it was for such theological instruction that they came under his charge. What he taught them was called "prophecy;" and hence the expression used regarding Timothy, "Neglect not the gift that is in thee, which was *given thee by prophecy*" (1 Tim. iv. 14). The prophet was the presiding teacher; and that which he taught did not relate exclusively or even principally to future events. What we should call *lecturing* was then called prophesying; and the *lectures* which these sons of the prophets attended took the name of prophecies or instructions, whatever their exact nature or subject might be.

These schools of the prophets were of considerable size. We have no means of knowing exactly the numbers that attended, but they are frequently described as "companies" (1 Sam. x. 5, xix. 20), which implies a considerable number. At Jericho, fifty are mentioned (2 Kings ii. 7), and these are evidently spoken of as but part of the college there. These fifty sent out other fifty (probably of the same school) in search of Elijah (2 Kings ii. 16, 17). In another place are mentioned "a hundred men of the Lord's prophets" (1 Kings xviii. 13), belonging to some of the more northern schools in the kingdom of "Israel," and perhaps in the region adjoining Carmel, where probably the cave was in which Obadiah hid them in the days of Jezebel's persecution. And as these hundred were but the survivors of those who were slain by that queen, their numbers, in this northern district, may have been considerable. The

with the axe and trowel in their hand, engaged in cheerful ardour, in carpentering and masonry. Solitary traces, however, are not wanting to shew that these holy colonies were ever and anon rejoiced with pious benefactions and love-presents, and, after the parting of the kingdom from the hands of the God-fearing Israelites, at several times received the tithes which the subjects of the Samaritan kings no longer were permitted to pay to the priests in Jerusalem."

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frequent visits of Elijah to Carmel may have been in connexion with these more northern schools. The frequency, also, with which Elisha passed through Shunem would imply that his visits to the Carmel college were as numerous as those of his predecessor.

These students not only came together to hear the prophesyings or lectures of the prophets, but they lived together permanently. They built and enlarged their own dwellings (2 Kings vi. 1–7). They took their meals together (2 Kings iv. 38). They were not mere boys or youths, but married men with families, as mention is made of the "wives of the sons of the prophets" (2 Kings iv. 1). Such a thing as celibacy, among either priests or prophets, was unknown. It would have been regarded as one of the most unnatural and illegal things that could have been proposed. Wedded life was a holy state in Israel, both to priest and prophet; nay, and to Nazarite as well.

Besides instruction, there was especial training for *praise* in these colleges. The students were taught holy song, as well as true doctrine. We read of "a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp" (1 Sam. x. 5). Thus it was that they were taught to speak to themselves in "psalms, and hymns, and spiritual songs;" and thus it was that they were trained for being, as God might call them, the organs or instruments through which the Holy Spirit uttered the Divine poetry which Isaiah and his fellow-prophets sent forth to Israel. The rhythm, the cadence, the parallelism of the whole varied melody of prophetic song were learned in these schools. These institutions did not make men prophets, but it fitted them for being so.

Hence we find that God made use of these students for His service. He poured out His Spirit on them (1 Sam. x. 6); for it is evident that this Spirit not only came down on Saul, but on those among whom he was. By this, God recognised these colleges, and set His seal upon them. We know not whether they were originally instituted by Divine authority; but God, by sending His Spirit on them, owned them as right and proper, and as under His special care. On one occasion, we are told that God sent one of these sons of the prophets on a special errand (1 Kings xx. 35)—"A certain man of the sons of the prophets said unto his neighbour *in the word of the Lord*," *i.e.*, speaking by inspiration from Jehovah. God did not, indeed, always select His prophets from these colleges. Thus Amos was a common herdsman in Tekoa (Amos i. 1);

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"I was no prophet, neither was I a prophet's son [one of the sons of the prophets]; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel" (Amos vii. 14, 15). But in general the prophets were selected from the sons of the prophets.

There was no general system of education for the young—no schools, in our sense of the word. Each parent taught his children, and the whole of the Mosaic law takes this for granted. But the schools of the prophets were over and above this parental training. They were not properly schools, but colleges or universities. All Israel was, to a certain extent, "educated." They were thus "a wise and understanding people." But there were some among them who received a fuller and a higher training, as preparation for future usefulness in the service of God. A parent sending his son to one of these colleges was not presumptuously anticipating God's choice, or losing sight of the necessity of God's Spirit—he was merely putting his child in the way of receiving a greater amount of instruction than others; he was sending it to a place where he knew holy men were the teachers, and where the Spirit of God was shed down; he was giving his child the opportunity of receiving the whole range of Divine wisdom, and of being, perhaps, one of those whom God might choose for higher work, and on whom the Holy Spirit might set His seal as a prophet of the Lord.

Of the home and school education of Israel, Krummacher thus writes:—

"God himself had undertaken the education, instruction, and enlightenment of the children of Israel. What wonder, then, that from the school of *such* an artist there should come forth a race amongst whom scarcely any one can open his mouth without a millstone being hung to each one of his words, which drags downwards into immeasurable depths; a race which not only carries in its bosom the ideal of all the arts and sciences, but which contains, moreover, in its institutions, the designs and models according to which the Almighty, in the millennium of His kingdom, will produce that grand regeneration for which the earth, and all that in it is, animate or inanimate, still waits in expectation. And since all the institutions of civil society find in the history of this distinguished nation their highest models, so especially do those of education. Elementary instructions, in the present sense of the term, appear not to have been known in Israel; that is, not up to the Babylonish captivity. Instead of these, however, the home and school were one, and instruction streamed from the tender mouths of father and mother, as a substitute for hireling lips. Not in vaporous halls, but in the green shade of the vine and fig-tree, before the door of the peaceful little tent, the infant first learned to lisp the name of Jehovah. Here they exhibited the sacred history of the past, set forth in the eloquence of love, to its wondering soul. Here were breathed into its innocent heart, with inspiring language, the ideas and

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purposes of God, and the ends of human existence. Here, too, it early imbibed the eternally true, good, and beautiful, in the vivid pictures of life; and before even it had become aware that its term of tuition had arrived, that child was already, amidst its gambols, initiated in the wisdom as well as in the hopes and prospects of Israel, rife with thoughts which bear in them the germ of idea-creation, teeming with forebodings which sustained the early-awakened spirit onward in a constant struggle, and directed into a way of thinking, feeling, and expectation, which, while it pressed along on high through the clouds of heaven, so it penetrated forwards equally through the bounds of time, even to the remotest millenia, and from which it was but seldom the fortune of a hostile power to dislodge the mind utterly and for ever. Thus possessed of a national education, in the best and holiest sense of the word, the young Israelite went forth from his father's tent, healthy in body and soul; his eye open to everything that is worth knowing; susceptible, like well-tilled ground, of further seeding and expanding; hopeful and life-fraught as a young fruit-tree evolved from the kernel. So, carrying in his hand from his home the key to the book of scripture and of history no less than that of nature, he scarcely needed further the instruction of men. His preachers were the stars of heaven, the trees and flowers of the field; and the preceptive voices of the Levites and prophets, which without interruption sounded through the land, found in his mind, as in an echoing temple, a quick and living response.

"If there was now among those youths one who felt an ardent desire impelling him to penetrate yet deeper into the mysteries of God's kingdom, to comprehend the works of the same in their connexion, nay, to devote his life to the pursuit of heaven by wisdom, thereby to constitute himself not merely the instructor of his household, but also the teacher of a wider circle, there were open to him the so-called prophet-schools, which, since the time of Samuel, appear as the fairest blossoms on the tree of Israelitish history, and which in our days can with difficulty find their analogy, except, perhaps, in the missionary seminaries which, in the last ten years, under the visible co-operation of the Divine blessing, have called into existence a newly-awakened faith. The former institutions, like these, owed their origin, in the first instance, to the contrast of a sad and troublous period of ecclesiastical declension and moral corruption. The barometrical character of the ecclesiastical, as well as spiritual state of that period, is indicated to us, amongst the rest, by the decrepit form of the high-priest Eli, amidst his degenerate and Heaven-forsaken sons. People such as these constituted the crown of the nation, the guardians of the sanctuary. Assistance, immediate and powerful, was therefore greatly needed, to prevent the moral degeneracy from becoming general, and the injury of Joseph incurable. This assistance God sent in the person of a man who shines as one of the loveliest stars in Israel's constellation of heroes; and with his appearance a new era of centuries broke over the land of promise. Samuel was that man, who, uniting in himself the threefold office and dignity of judge, prophet, and priest, seized, at the critical moment, the helm of the sadly threatened vessel of church and state, and saved with vigorous hand the sinking crew from destruction. The serious endeavour now of this great reformer was directed to establish a parent institution, which might contain in itself the germ of better generations to come; and, especially, serve as some security to the commonweal that it no longer should be in want of a succession of competent rulers and able counsellors. To that end, he caused the summons to go forth to the pious, diligent, and intelligent young men, to assemble around him, and, in consort with him, and under his superintendence, to devote their powers to further investigation of Divine subjects; and that was the simple origin of the schools of the prophets, as they were styled—of those valuable and influential institutions which were thenceforth the salt of the land, and formed the crown and ornament of Israel, no less than the vein of its life, and the repositories of her spiritual treasures."

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We may also extract here what the same author writes regarding the prophets, as the directors or professors in these colleges:—

"The directors and instructors of these brotherly unions were the prophets; those wandering beacons in the night; those standard-bearers in the holy warfare; supereminently endowed with all the gifts of the Spirit, and accredited before the whole world, by signs and wonders, as the heralds and interpreters of Jehovah; expounders and infallible commentators of the revelations of God; elucidators of the past, and proclaimers of the future and the remote. Familiar and confidential, like fathers amidst their children, these men, when not summoned out by the Lord to the scene of conflict, dwelt and moved among their spiritual sons; and thus their wild, tempest-driven life acquired amid these scenes a more serene and peaceful aspect. Not in the present school and pulpit form, but more in the way of social intercourse and easy confidence, it was their wont to impart their profound, lucid, and anointed instructions to the susceptible and knowledge-craving youth; and they reaped the best reward for their labour in the grateful affection of their pupils, as well as in the active and fruitful zeal with which the latter comprehended and retained what they had heard, and received it into themselves, as a seed of the vital power of godliness. The subjects of instruction were purely theological; and, indeed, in that higher and highest sense of the word, in which all knowledge was to be, and hereafter, in the days of the great new birth, shall be again. The particular study which formed their chief occupation was, without doubt, that of the Divine word, the exposition of Holy Writ. What kind of exegetical discourses may not have been those from the lips of men whose tongues were as 'the pen of a ready writer,' who had searched into the depths of the Godhead, and who, sitting as chancellors and secretaries in the cabinet of God, received those infallible testimonials on which millions since that time have built the sure fortress of their hopes and repose! These lectures were assuredly somewhat different from barren collections of miscellaneous matter, from toilsome crusades through the wilds of criticism, from leafless and blossomless registers of literature, and wretched dirt and rubbish heaps of hypothesis and speculation, collected from the four winds. Here the object was the positive import of the written word; here the self-reliant mind wrought out from the fulness of the letter the Divine creations; here was engraven naught but gold and precious stone; and, under the penetrating light of an illumination originating from on high, you beheld one concealed bud after the other unfold themselves on the beds of revelation, as odorous flowers of heaven. When history was the subject of discourse, it was not mute skeletons of facts and dates put together without design, and passing rapidly from the minds of the students, but pictures fresh with life, inwoven everywhere with radiant points, the foot-prints of Jehovah, and wondrously connected with the past and the future. History here is not like, as some one says, that 'open valley, which was full of bones, . . . and, lo, they were very dry. A prophet prophesied upon these bones that sinews and flesh should grow upon them, and skin cover them. And the wind of the Lord passed over them, and breathed the breath into them, and they lived, and stood up upon their feet.'

"A third subject of instruction in those distinguished seminaries consisted, doubtlessly, of the mysteries of the Aaronic priesthood, or the ceremonial law. Then from the full-meaning sayings of the anointed instructor, and out of that Levitical chrysalis, arose the marvellous butterfly which lay folded therein. Then issued out of the bleeding symbol of the sacrifice the martyr-form of the promised Lamb that was to bear the sins of the whole world. Then was searched in the glowing shafts of that 'hidden wisdom' of which, as a disciple,

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as David describes himself also in the Fifty-first Psalm, and, ere the wondering listeners were aware of it, the holy of holies of the New Testament had, in the hieroglyphics of the tabernacle, in dim outline at least, unclosed itself before their eyes.

"Without dispute, the study of the law also formed an item in the study of those schools; not, however, the human, but rather the divine, the theoretic code, as it was contained in the Mosaic institutions, and which, even to the time of its fall, was still in practice, though with flagging hand. To this was added, also, the cultivation of the mother-tongue: but how widely different must have been its study then to that of the orientalists of the present day. The grammatical deserts which the scholars of our academies have to march through, blossomed to the pupils of those seminaries like the lilies of the field. Study was prosecuted with devotion; for the mother-tongue of Israel had become almost the language of Jehovah. The spirit, and not the mere letter, was searched into; its depths were sounded; and, in this ground, treasure upon treasure was brought to light with a hallowed keenness.

"The principal occupations in which the sons of the prophets are really presented to us are those of prophecy and music. In 1 Sam. x., we are told, there met Saul, at the hill of God at Kirjath-jearim, a great company of such disciples, 'with a psaltery, and a tabret, and a pipe, and a harp, before them,' and themselves prophesying. And in 1 Sam. xix., it is told 'how king Saul had seen a second time, even at Ramah, the assembly of the sons of the prophets. And they prophesied,' he says, 'and Samuel was standing as appointed over them.' It appears, from these two texts, that in those peaceful colonies and places of refuge, the pleasant science of music and singing was diligently exercised in all that was beautiful and good, and consecrated, according to its original appointment, to the praise of God, and to the exhilaration and adornment of domestic life.

"Old traditions tell us much of the perfect mastery those youths had obtained in this charming art, and how touchingly beautiful the inward harmony of their souls had mirrored itself in the pure unison of their symphonies and choruses. Under the head of *prophesying* we have manifestly naught else to conceive but an involuntary outpouring of the enraptured heart, in rhythmically-winged words, through the influence of the Holy Ghost, and as an inspired extemporising of the most holy and sublime nature; at one time, in singing intonations to the notes of the psaltery and the harp; at another, more the form of a sacred conversation without musical accompaniment.

"Now, even if the final aim of these glorious schools was not exactly to form *prophets and seers*—for such the Lord alone formeth and calleth—still would Jehovah find in them an assembly who, *when* he saw meet to select for himself from among them, should produce those gifted with the human qualifications required for such an office. It is extremely probable that most of the prophets proceeded from these institutions. The herdsman Amos, at least, seems to wish to describe *his* prophetical calling only as an exception to the rule, when he says, 'I was no prophet, originally; neither was I a prophet's son [prophet's scholar]! but I was an herdsman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and said to me, Go, prophesy unto my people Israel' (ch. vii 14, 15). In any case, those establishments gave to the land many an enlightened teacher, many a worthy, enlightened, and trusty householder and judge. And even if this had not been so, still would these seminaries, by their mere existence, have fulfilled unquestionably a high and sacred object. They were the depositories of Israelitish civilisation and law; they shone as luminaries among a degenerate and backsliding race, and reproached by their example its apostasy, as severely as could have been produced by the words of the mightiest thunder. Their quiet but powerful influence assisted to dispel the gloom of pagan darkness. They formed a constellation by night, which, to the mourners on the sea of a melancholy period,

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at least discovered their danger, and the direction in which, if they would escape destruction, they had to stretch their sails. Spiritual asylums were opened, in their bosom, for the spiritually troubled among the nation, who there found instruction, consolation, and peace; and who can say what streams of life, more than is present to the eye, may not thence have flowed refreshingly as from the heart of the nation, on every side throughout the land!"

God, then, does not condemn human institutions for education. He not only allows them, but sets His seal upon them, by selecting His prophets from them. Miraculous instruction was sometimes given, as in the case of the fishermen of Galilee, without previous training; but in general it was not so. Inspiration was not meant to supersede education, or to set it aside as useless. Only let that education be thoroughly scriptural; let us have godly men for the instructors of our youth; let the knowledge of God and of Jesus Christ, His Son, be the main thing in our education. Let all be subordinate to this. All truth is good, whether of science or literature, and not to be despised; but let it be kept in its proper place—let it be made subservient to the one great end of training up our youth in the fear of the Lord and in the knowledge of Christ. If it is not subordinate to this, it becomes an idol and a snare.

Art. VII.—READINGS IN FIRST CHRONICLES.

Chap. III.—David's Line traced onward for Six Hundred Years.

One who visits the churchyard where repose the ashes of his fathers or of renowned men known to him, feels in that spot as no stranger can ever feel. While the stranger looks on the tombs about him as merely so many marks of death's footsteps, the other is intensely interested; for he finds in these stones, "gray with the moss of years," suggestions of the past that seem to introduce him to the company of the departed, whose forms he almost discerns while standing at their tombs. Something of this feeling arises in us while engaged in the survey of these names, each of which gives a hint of what was either done or felt in his day. They are not to us like the names of Homer's countrymen. We have some acquaintance with these men of other days.

Ver. 1, 2, 3.—"Now these were the sons of David, which were born to him in Hebron: the first-born Amnon, of Ahinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess; the third, Absalom, the son of

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Maachah, the daughter of Talmai king of Geshur; the fourth, Adonijah, the son of Haggith; the fifth, Shephatiah, of Abital; the sixth, Ithream, by Eglah, David's wife."

We have here to do with the house of David, the king from whom, "after the flesh," the King of kings was to spring. Let us suppose these sons of David occupying each his own apartment in the palace on Mount Zion; and let us suppose ourselves led from chamber to chamber, finding on the lintel of each door the name of the occupant inscribed. Well, we are in the house of "The beloved," and he has not forgotten to shew forth the praises of his God, while giving names to his family. Pass along the corridor, and you stand before the apartment where, on the lintel of the door, is written *Amnon*, that is, "Faithful." He was David's first-born, and as David's harp-string had often sounded the praise of Jehovah as the Faithful One, keeping promises without fail, so now David's son proclaims his father's assured trust in all Jehovah had spoken. But pass on. Over the next apartment you read *Daniel*—"God is Judge," in the sense in which He judged Jacob's house (Gen. xxx. 6), giving decision in favour of the right party. He was *Abigail's* son, and the name goes back to the transactions with Nabal. It is beautiful, at the same time, to notice that (2 Sam. iii. 3) Daniel had also the name *Chileab*, "All-father," as if to set forth David's sense of the Lord's fatherly dealing in his trying circumstances. But pass on, and you next find *Absalom*, "Father of peace," another upward glance at the Lord, who, even in trouble, gave rest to His servant. And then you come to *Adonijah*, "Jehovah is Lord;" and next to *Shephatiah*, "Jehovah is Judge," in the sense of governing and ordering all. But the last of all these sons born at Hebron is *Ithream*, "Abundance of people," expressive of David's confidence that soon all the nation would be gathered round him—type of Messiah waiting in expectancy for the time when all the nations shall submit themselves to Him.

The mention in ver. 1 of "the *Jezreelitess*," and then "the *Carmelitess*," and then of the daughter of "the king of *Geshur*," may call up a page in David's exile—the days in Philistia; for 1 Sam. xxvii. 3 records the time when the two former found rest at Gath, and then an invasion of *Geshur* (ver. 8) followed, no doubt issuing in this marriage with Talmai's daughter.* We know nothing of *Haggith*, "The

*** Why there is a ל before "Absalom" in ver. 2 has been a puzzle to critics. Some compare Isaiah xxxii. 1, לְשָׂרִים. Others say, it is a mark of emphasis. It may be simply a variety of expression, "the third in order, this fell to the lot of Absalom."**

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festive one," nor of *Abital*, "The dew is my father;" nor can we discover why Eglah, "Heifer," should be spoken of as "*his wife*," unless it be meant to cast back its influence on each of the others, telling us that these all, down to Eglah, were David's lawfully married wives.

Ver. 4.—"These six were born unto him in Hebron: and there he reigned seven years and six months."

These seven years and a-half were memorable, and the names we have been examining throw light on David's state of mind in those days. His faith was firm, though all Israel was not yet brought under him. He reigned at Hebron, patiently expecting, during a full period (viz., seven years), ay, and beyond this full period. In this we see him typifying Jesus our Lord, whose sitting at the right hand now is His reign in Hebron over a few tribes only, but who is "from henceforth expecting till His enemies be made His footstool."

Ver. 4.—"And in Jerusalem he reigned thirty and three years."

It is remarkable that this period is the period of our Lord's time on earth, His time of suffering obedience. This is, however, only what we call an accidental coincidence. David was a type only in some things, and at some periods of his life. After he began his reign at Jerusalem, he ceased to be so; for *Solomon* is to be the type of what Christ's reign shall be over all the tribes and people.

Ver. 5–9.—"And these were born to him in Jerusalem: Shimea, and Shobab, and Nathan, and Solomon, four,* of Bath-shua, the daughter of Ammiel: Ibhar also, and Elishama, and Eliphelet, and Nogah, and Nepheg, and Japhia, and Elishama, and Eliada, and Eliphelet, nine. These were all the sons of David, besides the sons of concubines, and Tamar their sister."

Shimea (שִׁמְעָא, the same as שַׁמּוּעַ, in 2 Sam. v. 14, by some rendered "Renowned") looks like the family memorial of David's full accession to the throne of all the tribes; for it proclaims him "*One who has been hearkened to*," and refers to Ps. xviii. 45. It is as if he said thereby, "Let my family remember I am he whom the Lord taught to sing those words which now He has fulfilled—לְשֵׁמַע אֹזֶן יִשָּׁמְעוּ לִי. When they heard of what had been done for me by God, they hearkened to me."

Shobab is "Bringing back," or "Restoring;" for his Shepherd (Ps. xxiii. 2) has completely brought back the wandering sheep. *Nathan* ascribes all to God's liberality—"He *has*

* "Four," probably in the sense of "fourth," as in reckoning years and months.—Isa. xxxvi. 1; Zech. vii. 1, &c.

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given!" We know well that Solomon sets forth God at peace with David after the days of sad decay—Solomon, "He that has peace," being a type of Him whose presence shall proclaim God at peace with earth after its days of sin and sorrow. *Bathsheba* may have got her name *Bathshua,* "Daughter of a cry," by way of reference to the sorrowful backsliding which she shared in; though others suppose the name to be merely the contraction of the full name, "*Bathshebuah.*" Her father's name was *Ammiel,* or *Eliam* (2 Sam. xi. 3)—a beautiful variation of a name; for Ammiel is nothing else than "My people! God!" and *Eliam,* "My God! People!"—elliptically uttering the sentiment of Zech. xiii. 9, the Lord saying, "It is my people," and the people saying, "It is my God."

Ibhar, "Choice," reminds us of Ps. lxxxix. 19, and other places, expressive of the Lord's having chosen His servant in free grace. *Elishama,* "My God has heard" (who also had the name *Elishua,* "My God is rich," 2 Sam. v. 15), and *Eliphelet,* "My God has delivered," tell distinctly the story of their father's thankful ascription of deliverance to no human hand. *Nogah* is "Shining splendour," the term used in 2 Sam. xxiii. 4, in celebrating the anticipated splendour of the day when the better David reigns; and *Nepheg,* "A sprouting," hints at the same expected day's happy results; while *Japhia,* "He shall shine forth," carries us away to the הוֹפִיעַ of Ps. l. 2, when the Lord shall appear in glory. David seems, in these three sons, to perpetuate the remembrance of the subjects which he was then dwelling upon in his desires and hopes.

Three names more close the record of David's sons—names most significant in his lips: the first, *Elishama,* "My God has heard," a repetition of a name already given, ver. 6; nor need we wonder, since the father who gives his son this name is that psalmist that so often sings of his prayers being heard;—*Eliada,* "My God has known," My God who "*knoweth* the way of the righteous" (called in 1 Chron. xiv. 7, *Beeliada,* "My Lord has known");—and *Eliphelet,* "My God has delivered;" most appropriate to shut up the catalogue of David's family—David, whom the Lord so oft delivered, and who so oft sang of the deliverance—David, whose harp is never silent on this theme—David, the essence of whose psalms Paul may be said to give forth when he writes, "He hath delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us" (2 Cor. i. 10).

Yes, deliverance, deliverance was David's theme—deliverance past, and deliverance future—deliverance begun, and deliverance to be completed when his Lord shall come. And

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with this full and final deliverance in view, to be wrought out by Christ's first and second coming, David would call his daughter *Tamar*, "The palm-tree," with peculiar anticipations. "*Tamar their sister!*" The palm-tree, emblem of victory, grows side by side with yonder brother whose name signifies "Faithful," and that other whose name is "Jehovah is Judge," and that other who bears the name "My God has heard," and that other whose forehead may be said to proclaim, "My God has delivered!" The *Palm-tree's* shadow is over them all! A singular household! It has in it, surely, the shadow of things to come!

Another thought occurs to us, after dwelling a little on the significance of these names of David's family. Has not one name even been found to wrap up in it a host of associations? Have we not felt that it was possible, by this simple expedient, to store up for a family the enduring remembrance of manifold mercies? If so then, may we not be led to expect depth of meaning in "*the Name*"—the name of the Lord? The significancy of these other names should lead us to explore the name of the Lord, with large expectations of what may be found therein. "Jehovah," "Jesus," "Immanuel;" who can develop what is stored up in these words? And how evident it is, that from this custom among the patriarchs and in Israel, of packing up as much meaning as possible in their family names, must have originated the phraseology, "*Name* of the Lord," as expressive of all His attributes, associated with all His deeds and ways to the children of men! Instead of being a bare word of so many syllables, to an Israelite that expression spoke of character, heart, doings—God as He had manifested Himself, and was to be thought upon.

Ver. 10.—**"And Solomon's son was Rehoboam; Abia, his son; Asa, his son; Jehoshaphat, his son."**

To us who know the folly of Rehoboam, there is a whole history in the suggestive words, "*Solomon's son was Rehoboam!*" The son of the wisest of kings and wisest of men was one notable for indiscretion — a comment on Eccles. ii. 18, 19, "Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a *wise man or a fool?* yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun! This is also vanity!"

In the midst of his prosperity Solomon had named this son *Rehoboam* (εὐρυδημος), "He who enlarges the people"—hoping

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that he might not only maintain, but even add to the glory and greatness of Israel. "This also was vanity!" For this was the man that, by his rashness and infatuation, split the kingdom into two, so that Israel's compactness and unity were gone.

This king called his son Abijah, or *Abia*, "Jehovah my Father." Was Rehoboam godly in his early days? Did he so name his son in thankful recognition of Jehovah's benefits? Or does the name imply no more than a general acknowledgment of Jehovah as the Father, so to speak, of Israel? This latter is the more probable, not simply because of Rehoboam's character, but also because *Jeroboam* gave his son this name (1 Kings xiv. 1).*

Abijah gained a great victory in his day (2 Chron. xiii.), over the revolted tribes. Perhaps this victory led him to hope that the breach between the two kingdoms might soon be healed; for he gave his first-born son the name *Asa*, "Physician." If Asa did not realise this anticipation, he nevertheless averted a tremendous blow aimed by Zerah the Ethiopian, with his million of men. But one thing is curious; this Asa, whose name is "*Physician*," was he who had a peculiar infirmity in his feet, and "sought to the *physicians*," not to God (2 Chron. xvi. 12). The sense of need does not of itself send us to the Divine resources.

Jehoshaphat, his son, proclaims the father's godly disposition. "Jehovah is Judge," is the meaning of the name—a noble name for a king who would publicly own the King of kings.

Ver. 11, 12.—"**Joram, his son; Ahaziah, his son; Joash, his son; Amaziah, his son; Azariah, his son; Jotham, his son.**"

Joram, or *Jehoram*, "Jehovah is exalted;" fit name to be given by a parent "whose eyes were to Jehovah," at a time when he had a million and a half armed men to depend upon. (Compare 2 Chron. xvii. 14–18, with the prayer, chap. xx. 12.) This king's son, *Ahaziah*, has also, in 2 Chron. xxii. 6, the name *Azariah;* the former signifying, "One whom Jehovah takes hold of" in order to uphold (Ps. lxxiii. 24), and the latter, "One whom Jehovah helps." *Joash* may mean, "One to whom Jehovah is a fire," or it may mean, "One whom Jehovah heals." *Amaziah* is "One whom Jehovah strengthens;" and *Azariah*, his son, "One whom Jehovah helps," as we saw before. His name was borne by his grandfather, and perhaps

* It may have been to distinguish the king of the two tribes from the son of the king of the ten, that he is called "*Abijam*" (1 Kings xv. 1, 7, 8), in the chapter that follows the narrative of Jeroboam's son (chap. xiv. 31).

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on that account he has got also the name Uzziah, "Jehovah is strength," to distinguish him. It was this king that sinned in the matter of attempting to offer incense in the Holy Place. He was one who, in spite of his trespass, had something of the fear of God; and his son's name, *Jotham*, "Jehovah is upright," indicates his readiness to own the Lord, even as his acquiescence in the Lord's sentence on himself when he sinned may be discovered in his after conduct.

Ver. 13, 14.—"Ahaz, his son; Hezekiah, his son; Manasseh, his son; Amon, his son; Josiah, his son."

Ahaz, "Possessing," has been supposed to refer to his father having put Israel in possession of their rightful inheritance, by a series of exploits, and by building fortresses, and otherwise strengthening the kingdom. *Hezekiah*, "Jehovah is strong," a name coming from the lips of so ungodly a father as Ahaz, confirms our remark on *Abijah* (ver. 10). It was easy to give a general assent to the doctrine of Jehovah the only true God, and it was even a matter of policy to appear zealous in this acknowledgment. But God overruled such cases. There was a singular propriety in this king, whose reign was illustrated by the entire overthrow of Sennacherib, bearing such a name.

Manasseh is full of interesting associations. It is a name taken from Joseph's son in Egypt (Gen. xli. 51). Now, this son of Hezekiah is understood to have been born after the days of Sennacherib's invasion, after the awful days of threatened ruin, when the king of Nineveh shook his hand against the daughter of Zion, and laid waste all her borders. Like Joseph, therefore, when the sun shone again, he called the child given him, *Manasseh*, *q. d.*, "*God hath caused me and my people to forget sorrow.*"

Amon, "Foster-child," indicates the parental feelings, as in Prov. viii. 30, *q. d.*, "One whom his parents bring up beside them." But it may rather mean, "He who is the trust or stay of the house," expressive of the father's hope in his first-born.

Josiah is explained by some, "One to whom Jehovah gives," or "One whom Jehovah heals" (Gesenius); but it is possible to connect the name (like ver. 11, *Joash*) with אֵשׁ, fire—"One to whom Jehovah is a fire."

And now, look back on this catalogue of kings. These all are the descendants of David, to whom the promise of Messiah was given; and the Lord has fulfilled His word hitherto—"There has not failed him a man to set on his throne." Thus far the stream has poured on full, and within its banks. And when

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we know that from these kings Messiah afterwards came, it is interesting to notice how He, in His one person, sums up whatever quality and whatever expectation these several monarchs expressed by the name they bore. He is "The Beloved" (David); He is "The One who has peace" (Solomon); He is "The One that enlarges the people" (Rehoboam); He it is who so fully utters, "Jehovah, Father" (Abijah); He is "The Physician" (Asa); He not only owns Jehovah to be Judge, but is "Jehovah the Judge" (Jehoshaphat); in Him "Jehovah is exalted" (Joram); "Jehovah upholds Him" (Ahaziah); "Jehovah is His fire" (Joash); "Jehovah strengthens Him" (Amaziah); and is His "Help" (Azariah); He proclaims "The Lord is upright" (Jotham); He it is that may truly be called "Possessing" (Ahaz), by reason of both right and might; that "Jehovah is strong" (Hezekiah), He manifests; it is He who shall make us "forget our sorrows" (Manasseh); He is "The Son brought up" at God's side, more loved than any child has been (Amon); and He it is who proclaims Jehovah as a "Healer," or makes known Jehovah as "The wall of fire around us" (Josiah).

Ver. 15.—"And the sons of Josiah were, the first-born Johanan; the second Jehoiakim; the third Zedekiah; the fourth Shallum."

The family of good Josiah is here given in full; the stream branches out. *Johanan*, "Jehovah is gracious," sends on our thoughts to the time when the angel Gabriel (Luke i. 13) bade Zacharias give this significant name to his yet unborn son, because he was to be forerunner of Messiah, and point with his finger to the Lamb of God. The *free love of God!* this is what this name proclaims—the free unmerited love of Jehovah! these are the contents of this cup, "*Johanan.*" The name may not have originated with godly Josiah; but at any rate it is honour put on him when the name he chose for "his first-born" is selected by the Lord to be borne by Messiah's forerunner. It expressed, no doubt, the feelings of devout Josiah toward God; but how much more significant does it become when given to one whose whole employment was pointing to the Unspeakable Gift!

Johanan died early, it is supposed. Some, indeed, try to prove that he was the same as *Jehoahaz* (2 Kings xxiii. 30); but there are much stronger reasons for supposing *Jehoahaz* to be the original name of *Shallum*,* the fourth son, whose first name signifies "One upheld of Jehovah" (ver. 11), but whose

* Hengstenberg, in his "Christology," has discussed this question in an interesting manner, in his remarks on Jer. xxiii.

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other name *Shallum*, "Requited," tells of the Lord's judgments on the ungodly son of a godly father. It is to him that Jeremiah, chap. xxii. 10–12, refers.

Jehoiakim, "Jehovah shall establish," (the same as *Eliakim*, "My God shall establish," in 2 Kings xxiii. 24) expresses the good king's hope, his only hope, in evil times; while *Zedekiah*, "Jehovah is righteous," tells of judgments deserved, in inflicting which Jehovah would be fully justified. He is the *Zedekiah* of 2 Kings xxiv. 17. His father gave him the name of *Mattaniah*, "Gift of Jehovah." It was Nebuchadnezzar (2 Kings xxiv. 17) that changed his name, that heathen conqueror thereby giving a commentary on events corresponding to the words of his captain (Jer. xl. 2, 3).

Ver. 16.—"And the sons of Jehoiakim: Jeconiah his son; Zedekiah his son."

"One whom Jehovah prepares," or fixes, is *Jeconiah*; changed by Jeremiah (chap. xxii. 24, 28) into *Coniah*, and elsewhere called *Jehoiachin*, which has the same meaning. His other son bore the name *Zedekiah*. Perhaps it was from his nephew that Nebuchadnezzar borrowed the name he imposed on the uncle (ver. 15). In thus choosing a significant name, already in existence among Josiah's descendants, Nebuchadnezzar does no more than repeat the assertion of the instruments of God's vengeance, who said, in destroying Jerusalem and laying Judah waste, "We offend not, for they have sinned against God, the habitation of justice, even the Jehovah, the hope of their fathers" (Jer. l. 7).

Ver. 17.—"And the sons of Jeconiah, Assir; Salathiel, his son."

Many read this verse, "The son of Jeconiah the *prisoner*," אַסִּיר. It is very probable that this was his designation, "*Jeconiah-Assir*;" for he spent his last days in exile at the court of Babylon. His son was *Salathiel*, "I have asked of God;" whereby, perhaps, we may be right in inferring that his captivity led the king of Judah to return to his God, like Manasseh.

It is supposed that this *Salathiel* (the same as *Shealtiel* in Haggai and Zechariah) married the daughter of a distinguished Jew, *Neri* by name, a descendant of Nathan, the son of David. They met in Babylon—Nathan's descendants no lower in exile than Solomon's—both alike noble and royal in their stock. Hence, *Salathiel* is reckoned "a *son of Neri*," Luke iii. 27; that is, son-in-law, according to Jewish practice.* And so it was, in the providence of God, that now the two lowly branches of David's tree were united in one, and returned as one to

* See Beeston on our Lord's Genealogy; and Greswell's Harmony also.

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their own land, preparing the way for Messiah. The Tigris and Euphrates are two till they are near the sea, and then they unite into one broader and deeper river; so was it here and now with the descendants of David's house. All claims to the throne of David were to be found at last in one family.

Ver. 18.—"Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah."

"My King is high!" proclaims *Malchiram;* "Redemption from Jehovah!" proclaims *Pedaiah,* while dwelling in exile and among heathens. The hope of their fathers is not lost: these other sons of *Jeconiah* tell whence they have reason to expect deliverance when the seventy years in Babylon are finished. But *Shenazar* is a foreign name, and tells its story too. We know not its meaning, for it belongs to a strange land, and so reminds us where the descendants of David and of Isaiah are now!

Jecamiah breathes hope again—"Jehovah shall rise up." It is an old name revived (chap. ii. 41). We seek out precedents for hope in times of gloom; and so the family who lost a "Shallum" among their relatives (ver. 15) have here shewn a kind of felicitous skill in drawing forth from old records (chap. ii. 41) a "*Jecamiah*" to follow a "Shallum." And not this alone; they have farther got an "Elishama," as in that old record; for "*Hoshama*" is "One whom Jehovah hears," like the "Elishama" of chap. ii. 41, "One whom my God has heard."

Nedabiah, "The liberality of Jehovah," points to the full store from which they expect all this deliverance to come. Let us also use it. "He is able to do *exceeding abundantly above* all that we ask or think."

Ver. 19, 20.—"And the sons of Pedaiah were Zerubbabel and Shimei; and the sons of Zerubbabel Meshullam and Hananiah, and Shelomith their sister: and Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five."

Here we must specially notice, what most commentators overlook, that we are not carried on any further in the direct genealogy of the house of David, We have got to *Salathiel,* and there we stop as to onward progress. We are shewn now diverse branching-off families.

The object of this portion of the chapter apparently is, to give the *names of such as helped to keep up the hope of return from exile, and of such as eventually did lend a hand in the return from Babylon.* We are not to suppose that we are here at all in the track of either Matthew in his genealogical table, or of Luke in his. No; we are here on entirely dif-

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ferent ground from either: and the overlooking of this fact has led many to be most unnecessarily puzzled in an attempt to reconcile some things in the Gospel genealogies with statements here.

Pedaiah's sons are *Zerubbabel,* "Scattered in Babylon;" and *Shimei,* "Obedient." This is not the well-known Zerubbabel; for *he* was "the son of *Salathiel,*" or Shealtiel. This son of Pedaiah no doubt bore the same expressive name, and bears it because of its expressiveness; but it is borrowed from his uncle's son, just as the one Zedekiah was borrowed from the other (ver. 15, 16). Salathiel's posterity are not given at all in this place; so that the Zerubbabel here cannot be his son. We need not, therefore, be puzzled at finding that *this* Zerubbabel has no son called "Abiud," as Matt. i. 12, 13, for this is not the Zerubbabel, son of Shealtiel, or Salathiel. Let this be kept clear. The very reason, it may be, why Haggai so often and so carefully calls the famous Zerubbabel "son of Shealtiel," is because there was another of the same name—a nephew as well as an uncle.

This Zerubbabel's descendants have most of them expressive names. *Meshullam,* "Recompensed," is a submissive groan in the house of bondage; *Hananiah,* "Jehovah gracious," is another form of Josiah's son, *Johanan,* and casts a look of hope upward; while their sister, *Shelomith,* "She that hath peace," seems to carry back our thoughts to the happy days of Solomon, and may suggest that "the *Song of Songs*" (wherein occurs the name *Shulamite,* the same as Shelomith in meaning) was a song not forgotten in the land of exile. *Hashubah,* "Estimation," and *Ohel,* "A tent-maker," convey little to us, but doubtless refer to circumstances occurring in the lot of the parents who imposed the names. The latter may speak of their unsettled life, and the former may point to Lam. iv. 2, "esteemed as earthen pitchers." *Berechiah* is "One whom Jehovah blesses;" *Hasadiah* is "One for whom Jehovah has mercy;" but most suggestive of all is *Jushab-hesed,* "Mercy is returned!" the utterance of expectation, of confident belief that restoration is on its way, restoration to God's favour as a nation, and to their land as a token of this better restoration. Is it not a name which every believer might rejoice to wear? It tells of his present and of his future heritage.

Ver. 21.—"And the sons of Hananiah, Pelatiah and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah."

How the stream, slowly moving onward, diffuses itself to the right and left! It is likely these persons now named

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were among those who returned from Babylon, who also had by their influence helped that return. These sons of David, worthy of their progenitor, worthy of him who so long lived for God on the rocks of the wild goats, gave up their possessions in Babylon, left their pleasant habitations there, took down their harps from the willows, and at Jerusalem sought to re-establish the worship of their God as in days of old. *Pelatiah*, "Jehovah delivers;" *Jesaiah*, "Jehovah saves;" *Rephaiah*, "Jehovah heals"—how abundant have we found of late the fragrance of the Lord's name among the men of Israel! If *Arnan*, "The rushing one," or, "The nimble one," occur next, descriptive of natural qualities, yet how soon again we are led back to what betokens grace: *Obadiah*, "The servant of Jehovah," and *Shechaniah*, "One with whom Jehovah dwells"—the true name of God's redeemed in New Testament times, inasmuch as in them the Spirit dwells—the name, too, that shall receive its fullest realisation in the future, when the Lord shall pitch his tabernacle among men.

Ver. 22.—"**And the sons of Shechaniah, Shemaiah; and the sons of Shemaiah, Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.**"

We are still reading the names of men who in their day forsook "lands," or at least "houses," for the Lord's sake, coming back at no small risk to the Land of Promise. *Shemaiah*, "Whom Jehovah has heard;" *Hattush*, "Assembled" (as if to commemorate the re-gathering of the scattered ones); *Igeal*, "He shall redeem," He shall be the *Goel*,—all these unfurl a banner under which the bands of returning Israel might gather. *Bariah* (בָּרִיחַ), "Fugitive;" is a reminiscence of the exile, or else expressive of flight from Babylon. *Neariah* is "Jehovah's boy," or servant. *Shaphat* has meaning in its simple assertion, "A judge!" A *Judge* truly was what Israel needed in the days when that man was born, even as a *Judge* in the true scriptural sense is what we need in our day. A Judge! yes, one that will be earth's Gideon, and Barak, and Samson, and Samuel. A Judge! yes, such a Judge as the Psalms celebrate, "He shall judge the world in righteousness." A Judge! one that will set in order what is in confusion; one that will hold the reins of government, and administer all things in love as well as equity, in power as well as kindness.

Ver. 23.—"**And the sons of Neariah, Elioenai, and Hezekiah, and Azrikam, three.**"

In days of anxiety, in days of fear, in seasons when skill was required and decision, what name could a father give his

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son more full of blessed suggestions than *Elioenai*, "Unto my God is mine eye," or, "My God eyes me!" Precious summary of consolation! It contains in it the Well of Lahai-roi, "The Living One seeth me;" it is full of David's joy, "Poor and needy, yet the Lord thinketh on me;" it is the essence of Psalm cxxi., and the substance of Psalm cxxiii.

Hezekiah repeats an old renowned name (ver. 13); *Azrikam* proclaims, "My help has risen up!"

Ver. 24.—"And the sons of Elioenai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven."

The man whose forehead (one may say) had written on it, "Unto my God is mine eye," had seven sons. "Happy is the man who hath his quiver full of them!"—under the eye of his God, he had this blessedness. And with his eye on his God he names the first *Hodaiah*, "Jehovah is his glory," or, "Praise ye Jehovah!" the second, *Eliashib*, "One whom God restoreth;" the third, *Pelaiah*, "One whom Jehovah makes distinguished;" the fourth, *Akkub*,* *q. d.* one that has reached the goal, or, got his wages; the fifth, *Johanan*, recalling Josiah's son whose name spoke of the Lord's grace (ver. 15); the sixth, *Dalaiah*, "One whom Jehovah has freed;" the seventh, *Anani*, "Whom Jehovah covers" (Gesenius), or "One who has been beclouded." Each word is a history.

All these are honourable in God's sight for the part they took in returning from Babylon. They are recorded in this book, while others are forgotten, and they furnish us with a pledge of God's remembrance of those who for the Lord's sake leave "houses and lands," or father, and mother, and wife, and child, and who shall receive a hundredfold more in this life, and in the world to come Life Everlasting. And that last name, "*Anani*," is it not appropriate that it should be last in the whole series? For thus shall it be in the Day of the Lord's Return, and our return with Him. Each believer has been ofttimes "beclouded," but shall be on that Day *Anani* in its better sense—"One who *has been* beclouded;" from whom sorrow and sighing, as well as every shadow, have fled for ever away.

* Gesenius and others keep to the sense which the root has in *Jacob's* name. But a much better one is found by supposing *Akkub* to be a derivative from עֵקֶב "the end," "wages."

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Notes on Scripture.

MATT. XXVI. 45.

"Sleep on now, and take your rest," &c. This passage has been much controverted; but all the discussions have assumed *now* to be the correct rendering of *τὸ λοιπὸν*. Ought this, however, rather to be rendered "afterwards," *i. e.* "after this is over?" See 2 Tim. iv. 8, "*Henceforth* (or after this) there is laid up for me;" Heb. x. 13, "From *henceforth* expecting," &c.; Gal. vi. 17, "From *henceforth* let no man trouble me." This may also be Paul's meaning in 1 Cor. i. 16, "*After this* I know not whether I baptized any other." See Bos, *Ellipses Græcae*, under *μερος*, and Vigerus *de Idiotismis*, chap. i. Our Lord's meaning would then be plain: "Sleep on AFTER THIS, and take your rest; (but not now, for) behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise up, let us be going, behold he who betrayeth me is at hand."

LUKE II. 14, AND XIX. 38.

In the former of these passages we have the "*multitude* of the *heavenly* host" (*πλῆθος στρατιᾶς οὐρανίου*) looking downward and singing "On EARTH peace" (*ἐπὶ γῆς εἰρήνη*). In the latter we have "the *multitude* of the disciples" (*τὸ πλῆθος τῶν μαθητῶν*) looking upwards and singing, "Peace in *heaven*" (*εἰρήνη ἐν οὐρανῷ*). Such in the latter day shall be the glad responsive song between heaven and earth, each rejoicing in the other's peace, when that shall fully be brought to pass which is written, "He maketh *peace* in his high places" (Job xxv. 2); and again, "Having made *peace* through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things *in earth*, or things *in heaven*" (Col. i. 20).

JOHN I. 1. THE WORD.

This word we find not only in no other Gospel, but in no other writings whatever of the whole New Testament, except those of St John.* In his Gospel it occurs thrice, even within the narrow compass of his first sentence; "In the beginning was the Word, and the Word was with God, and the Word was God;" and shortly after (ver. 14) the incarnation of the Saviour is expressed thus: "And the Word was

* Yet most improperly has the expression *the Word,* in Luke (i. 2), and in the Epistle to the Hebrews (iv. 12), been sometimes applied to our Lord's *Person.* The context shews in both places, that nothing more than the *common* meaning of the expression is to be thought of.

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made flesh" (Gr. καὶ ὁ Λόγος σὰρξ ἐγένετο). From that time forward it recurs no more throughout the whole Gospel. "The Word made flesh," being no other than the "only begotten Son of God" who came into the world, thenceforward is made known to us by His human name of Jesus, or by that of *the* SON. The appellation of THE WORD, so fitting and so impressive at the first introduction of Christ in His eternal pre-existence with the Father, with like perfect propriety and fitness disappears altogether when the Gospel assumes a narrative character, and becomes properly historical. Yet we read anew at the beginning of the Epistle (1 John i. 1, 2): "That which was from the beginning —the WORD OF LIFE." And once more, thereafter, in one of those dread prophetical scenes in which the Book of the Revelation announces the advent, the final triumph, and the kingdom of Jesus Christ (chap. xix. 11–13), the same expression recurs: "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called THE WORD OF GOD." The source whence is derived this appellation of the Son from the glory which He had with the Father from eternity, we clearly discover, both from the above cited passage, from the Proverbs of Solomon (viii. 22–36), and from its connexion with the whole of the ancient Jewish theology, in which *the Word* often occurs as that living organ, that second *I* of the great I AM (Jehovah), by whom He created the world, and reveals himself to men.*

DIVERSITIES IN THE GOSPELS.

"In the first three Gospels the reality of our Lord's *human nature* comes out in all manner of ways. In these we behold Him sharing, feeling, practically experiencing all human wants, exigencies, and sentiments, only without sin. Thus, when He went without food, at last He was *an hungered* (Matt. iv. 2; Luke iv. 2). Our fourth Gospel does not speak of the *hunger* felt by the Saviour; but, on the other hand, it, and it alone, and more than once, speaks of His *thirst*. It presents Him to us (chap. iv. 6, 7) oppressed by the noonday heat, athirst, and asking to drink; but at the same time discovering to the Samaritan woman, to whom His request was addressed, the need she had of *the living water*, which He alone could give. At a later period we find, in this Gospel only, our Saviour completing His sufferings of soul and body in that significant exclamation, *I thirst* (chap. xix. 28).

* We often read in the Jewish Targums (expository commentaries on the Old Testament) of the מֵימְרָא דַי יְהוָֹה (*the Word of Jehovah*) for Jehovah, and more particularly for the revelation of God in all the fulness of His life and working, which is likewise expressed to us in the Jewish Theology by the SHECHINA.

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In St Matthew and St Mark we hear the Saviour testify, that "He came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. xx. 28; Mark x. 45). In our fourth Gospel, it is true, we do not find these very words, but we find the thing itself stated in a much more striking manner. There we find Jesus called "the Lamb of God, that taketh away the sins of the world." It is recorded of Him there, that leaving the Paschal table, "He took a towel, and girded himself, and began to wash the disciples' feet" (chap. xiii. 3, 5).—*Da Costa.*

Reviews.

A Question concerning the Basis of Faith: Are the Scriptures throughout, or only in part, the Inspired Word of God? By ALEXANDER THOMSON, M.A.

WE refer to this excellent volume, merely to give some extracts on the subject of the inspiration of Scripture—a subject which is becoming of more importance and significance every day—a subject to the various bearings of which none are more keenly alive than the students of the prophetic Word. Certainly, without a belief in the verbal inspiration of Scripture, we should not deem it worth our while to study what is written in it regarding the future. Take a few extracts at random:—

"I know there are some who will think it quite enough, when they have carelessly turned over a few leaves, that their glance should light on the approving mention of such a thing as verbal inspiration. Forthwith the volume will be dismissed with contempt, as a useless plea for an irrational and superannuated dogma. I write not for such. I have nothing to say to the theological tyros of that 'advanced section,' whose wisdom consists in sneering at 'the old school.' I will only remark, that it might be as well, if those who rail so glibly at verbal inspiration, and think the mere phrase quite enough in the way of argument—as others used to conjure with the words 'Methodism' and 'Enthusiasm'—would take the trouble to inquire what it really means, before they become so cheaply contemptuous."

"The objection has no existence but in their own narrow philosophy, and their confused conception of the matter. It involves the egregious fallacy, that it is impossible for the Divine Spirit, who gave man his understanding originally, completely to inform and guide the mind, both in thoughts and expressions, so as to leave its constitution inviolate, its freedom unimpaired. What kind of philosophy is this, which insists that the Spirit of God cannot possibly inspire a man fully, so as to preserve him from error, without destroying his liberty and making him a machine? So that the inference would follow, that the more a man is under the control of the Holy Ghost, the less is he of a moral and responsible being!"

"The Spirit of God—who is the Spirit of freedom, who does not degrade but elevate those in whom He acts—when inspiring the prophets and apostles, did not supersede the use of their natural faculties, but enlarged, strengthened, and exalted these, and so employed them for the ends of the ministry to which He called them. It was the whole man that was inspired, not a part of him merely; the Spirit breathed Himself, not into the writer's pen or lips,

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but into his understanding, his memory, his imagination, his heart and soul, so that the laws of his being were not violated, but transfigured and glorified; his being and all his faculties were lifted up into a higher sphere; but they were still human, most truly so. They still acted with perfect freedom, without constraint; yea, with the purest spontaneousness—the most unobstructed liberty."

The Church of the Future. By the Rev. ALEXANDER M'CAUL, D.D.

THIS admirable Sermon was one of a course preached during the Manchester Exhibition. It is a clear and excellent statement of certain prophetic points.

The author thus writes of the lack of missionaries:—

"But for a long time a more serious want has been felt. It is that of men. It has, indeed, existed from the first, at least in the Church of England missions. When the great missionary movement commenced at the beginning of the century, the missionaries sent out were mostly devoted and zealous foreigners. The establishment of missionary seminaries has procured British subjects; but few men of standing in the Church, or prominence in the religious world, have volunteered as missionaries of existing societies. Men have been found willing to go as bishops, or archdeacons, or rectors of colonial parishes, or government or Indian chaplains; but there seems a positive repugnance to missionary work and service, and it prevails among the laity just as much as among the clergy. Few even of those gallant men, whose chivalrous spirit has led them to traverse sea and land in the naval and military service of their country, and whose eyes have seen the misery of the heathen, when they are set free from the calls of a worldly warfare, and devote themselves to the service of religion, choose the missionary office. Our soldiers, our sailors, our merchants, our travellers, our artisans, have made Anglo-Saxon enterprise, and daring, and power of endurance the admiration of the world; but all seem to consider themselves exempt from the command to go and teach all nations. There are hundreds of pious men in this country, blessed with the means to go where they will, and free to volunteer in the missionary field, if they would, whose very presence would be beneficial in many a missionary station, whose motive would be duly appreciated by Jew and heathen, and whose hearts, and hands, and courage are ready in any other work of love or mercy, but feel no call to devote themselves and their means to the promotion of the gospel in the service of missions. Nay, the most extraordinary phenomenon of all is, that the managers and directors of missionary societies are as backward as others to go into the missionary field themselves, or to bring up their children for the missionary work. No doubt, many have good and sufficient reasons for their shyness of missionary enterprise; but the common consent of all these classes to stand aloof, notwithstanding the urgent appeals put forth for men, leads to the suspicion, that though for fifty years there has been much missionary excitement, there has been but little missionary spirit. Subscriptions and speeches are but poor answers to the question, 'Whom shall I send, and who will go for us?' Thousands advocate the duty of going into all the world, and preaching the gospel to every creature; but the response, 'Here am I, send me,' is heard from few, and those generally the young, the inexperienced, often the uneducated; and thus the most arduous, the most spiritual, the most glorious portion of the Church's work, that which evidently requires the most wisdom, and experience, and gravity, as well as the most love and zeal, and the most ability, and the most extended acquirements, is left to those whose age and antece-

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dents forbid us to hope that they are in possession of some of the most important of these requisites. . . . . .

"Want of missionary spirit is a melancholy symptom in a Church. But there are other signs that excite more alarm and diminish the prospect of any great or extensive revival. There is a spreading dissatisfaction with old-fashioned and scriptural Christianity. There are many who are tired of the monotony of manna, and long after some of the more stimulating viands of Egypt. Hence, some turn back to the ceremony and symbolism of Rome, and the sentimentalism of Mariolatry. Others here, as well as on the Continent, explain away the essential doctrines of Christianity, such as inspiration, vicarious sacrifice, justification by faith, the resurrection of the body, and seek a new theory more ideal and more philosophical. There is a decided and extensive movement amongst Dissenters, as well as Churchmen, led on by men of great powers and attainments, apparently the antipodes of Popery or High Churchmanship, but as much opposed to evangelical doctrine as Popery itself, and more indulgent to scepticism than to orthodoxy. . . . . .

"Hitherto we have only reasoned from the past and present to the future. But there is something more certain to guide us in looking into futurity, and calculating the results of present activity. The New Testament describes the nature of the present dispensation, and the circumstances of the great consummation. It speaks of the present as only of an election-dispensation, and portrays its character, as such, from the beginning to the end. The ministry of the Son of God proved effectual only to a few. His promises are to a little flock. His prediction is, that the gospel shall be preached in all nations for a testimony. St James' expectation from God's mercy to the Gentiles was, that 'He would take out of them a people for His name.' St Paul's experience was, that his preaching of Christ crucified was to some a stumblingblock, to others foolishness, and only to them that were called, the power of God and the wisdom of God: to some a savour of life unto life; to others, of death unto death. Even when whole nations became nominally Christian, the majority were not more spiritual than if they had remained heathen. And such is the case at present. And the New Testament tells us that such it shall continue, or rather become worse, as the time of the end approaches. Christ describes the whole Church as in a state of slumber at the time of His advent—all the virgins asleep, but half of them altogether unfit for His kingdom. He declares that men shall be as careless and unaware of coming judgment as in the days of Noah and Lot. Paul told the Ephesian elders, how grievous wolves should enter in among them, and not spare the flock. He warned Timothy that in the last days perilous times should come, and that one characteristic of the defection should be the form of godliness without the power. Peter foretold that there should be in the last days false teachers, and ungodly Christians, as well as scoffers, walking after their own lusts. St John draws a picture still more gloomy, when he says, that all whose names are not written in the book of life shall worship the beast. The New Testament makes no announcement of the world's deliverance, or the Church's perfection, brought about by the gradual progress of preaching and similar agency; but, on the contrary, speaks of the last days of His dispensation as the worst, and the end similar to that of the antediluvian, the patriarchal, and the Jewish. 'The thing that hath been is the thing that shall be.' . . . .

"It has pleased God in times past to make use of the Jews as the depositaries of His oracles, the instruments for conveying blessing to the world. He has preserved them in long ages of dispersion and unparalleled calamity. He ordained that their fall should be the riches of the world. He has promised that their receiving again shall be as life from the dead. 'He is not a man that he should lie, nor the son of man that he should repent. Hath he said, and shall he not do it? hath he spoken, and shall he not make it

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good?' The Church of the future is the Church of Jerusalem; the destined regenerators of the world are the converted Jews. They shall be as the dew amongst many nations, and fill the face of the world with fruit.

"What, then, is our duty as Gentile believers? May it not be said that, if we are not to convert the world, all our Bible societies and missionary institutions are useless? Far from it. Our duty is just that of the apostles themselves—our calling that of the Son of God—to preach the gospel and help to gather in the remnant—to remember that the soul of one sinner is of more value than ten thousand worlds, and could be redeemed with nothing less than the blood of the Saviour—to persevere with all diligence in doing the Lord's bidding, to preach the gospel to every creature, and especially in calling the Jews to repentance and faith, and to leave to the Lord the measure of fruit which He will vouchsafe to our labours. Thankful to be instrumental in saving one soul from hell, though it should have involved the outlay of thousands of gold and silver; but assured that the Word of God can never go forth in vain, and knowing that if we be steadfast, immoveable, always abounding in the work of the Lord, our labour shall not be in vain in the Lord. Yea, let the remembrance that the times of the Gentiles are fast hastening to a close, rouse us to greater diligence. The night is coming when no man can work—no revival of past ceremonials, or architecture, or church music, or processions, or vestments—no changes in mere external constitution, such as synods or councils, provincial, diocesan, or archidiaconal, can communicate new life or stay the progress of decay, or retard the approaching day of trouble and trial such as has not been since the foundation of the world. Let us do all we can, then, for the whole human race whilst our season of grace continues, and let us earnestly pray that, if that day should come in our time, which shall come as a snare upon the whole face of the earth, we may be able to stand, prove faithful in the hour of trial, and endure to the end that we may receive the crown of life. Let us seek for ourselves and the Protestant Churches more life, more energy, more seriousness, more devotedness and self-denial, more of the self-sacrificing spirit of St Paul, that we and they may rise above the dreaminess of philosophical speculation, the vain imaginations of the worshippers of external forms, the conventionalities of drawing-room piety. There is much for the Protestant Churches to accomplish, even though they cannot convert the world. But it is not to be done by subscriptions, or resolutions, or speeches, or by any multiplication of dead machinery. It is the living spirit that is wanted. One man with the spirit of Paul or Luther could do more than all these things put together for a revival of life. Let us, then, understand the nature of our deficiency; humble ourselves before God, as part of decaying and languid Gentile Christendom; confess our shortcomings, and pray for life, reality, power. The Lord will hear the prayers of the humble and contrite; and, as before the final overthrow of Jerusalem, He granted an outpouring of the Spirit to a Jewish Church in the devoted city, so it may please Him to vouchsafe a similar mercy to us; and if it be not permitted to us to construct the building, we may at least collect some materials, lay some of the foundation-stones of the Church of the future, and be permitted to say, Grace, grace to it, when the top-stone is brought forth with shoutings."

The Sins of God's People, and the Need of Continual Cleansing in the Blood of Jesus. By the Rev. George Morris. Seeleys: 1856.

This is an exceedingly precious volume; full of Jesus and His sufficiency, from beginning to end. We would fain have quoted at length some passages referring to the Second Coming (p. 176), which suit our pages; but our space hinders.

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Christianity in the Three First Centuries: Historical Lectures delivered at Geneva. Translated from the French. London: J. Nisbet & Co. 1858.

This volume contains in it much that is fresh and precious, both doctrinally and historically. It will repay the reader's study. At the same time we must express our decided dissent from those parts of it which give such an over-estimate of the character and usefulness of Origen, and such an under-estimate of his errors. We are surprised at hearing Dr Merle D'Aubigné call him "the *greatest luminary* of Christian antiquity" (p. 209). Alas! for the Church of God, when Origen, who did more than any other man of his age to pervert and distort Scripture, shall be called the Church's greatest luminary! The palliation of his errors at pp. 206 and 207, is unworthy of the pen from which it comes. The man who maintained the inequality of the persons of the Trinity, the pre-existence of souls, the restoration of all men and devils, is not entitled to the encomiums or apologies of the historian of the Reformation.

Gold of Ophir. Edinburgh: John Maclaren.

There is much fine gold in this elegant little volume, which is made up of well-selected extracts, in prose and verse, from a great variety of sources.

Songs of a Pilgrim, Homeward Bound. London: Broom. 1857.

The spirit that breathes through this small book of songs is truly Christian, and the songs, though few, are pleasant as the utterances of a fellow-pilgrim. Here is one:—

"Brethren of the Lord rejoice,
Sing aloud with joyful voice;
Christ descending from on high,
To His saints shall soon draw nigh.
Day by day let us prepare
For our meeting in the air:
Soon shall we our loved One see—
Soon like Him for ever be!
Come, Lord Jesus, quickly come,
Take Thy waiting people home!

"Ev'ry trial as it's pass'd
Brings us nearer to our last;
Ev'ry cloud that passes by
Leaves the fewer in our sky;
Ev'ry storm by which we're press'd
Bears us onward to our rest;
Let us then in Christ rejoice,
Singing with united voice,
Come, Lord Jesus, quickly come,
Take Thy waiting people home!

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"Brethren of the Lord rejoice,
Bride of Jesus, God's own choice!
Gaze ye upward! Look on high!
Hail your Bridegroom drawing nigh!
Lifted 'bove a groaning world,
Haste the coming of your Lord!
Let your hearts, your hopes be there,
And while watching, this your pray'r—
Come, Lord Jesus, quickly come,
Take Thy waiting people home!"

Lazarus Revived: An Illustration of the Love and Power of the Son of God. By JAMES CARDROSS, A.M. London: Heaton & Son.

THOUGH this precious exposition of John xi. is not strictly prophetical, yet the subject leads us to notice it here. It is a pamphlet of eighty-seven pages, containing delightful views of the truth on every verse of that chapter. He begins with an interesting sketch of Bethany and the Mount of Olives, of which he says, "The feet of pilgrims from every country under heaven have climbed its sides. And in the Latter Days, 'His feet shall stand upon the Mount of Olives, which is before Jerusalem.'" Our quotations must be brief. On "our friend Lazarus *sleepeth*":—

"I do not think it refers to the state of the unbodied spirit, or tells us aught of that Hades which, judging from all analogy—for God never works backward, unweaving his own web—must be an advance on the present. *Sleep* is not the word for the wonder, and rapture, and worship of the emancipated spirit, that is carried away by angels to paradise to be with the Lord, which is far better. Rather, the word takes our earthly standing point. It seizes upon the deep, sweet, beautiful, holy calm that follows death, when the long lost expression of sleeping childhood returns to the countenance—it seizes upon that calm and perpetuates it, unmindful of the 'grave's polluting worm'" (p. 37).

In opposition to the new "*Gospel of the Green Fields*," he remarks, that to fallen men "Nature is unintelligible, and her glorious face unmeaning:"—

"You must tell them the all-gospel—of Christ the Son of God and Son of man, Christ the gift of the Father's love, Christ the propitiation for sin, Christ the Mediator between God and man, Christ the Lord of the universe whom we are to worship and obey, Christ the merciful who receiveth sinners, a living, present, almighty Saviour, within hearing of the faintest whisper, yea, of the unbreathed desire—who casts out none that come to Him—to whom with all my guiltiness I may address myself, to whom I may look for pardon, on whom I may roll my burden—to whom I may unbosom myself—on whose beating bosom I may pillow my head; in whose everlasting arms I may feel myself for ever safe" (p. 64).

We do not know how far our brother, feeding his flocks on the banks of the Forth, has been led to study the prophetic Word; but it is plain that the Spirit of truth has been guiding him into the portions he has here expounded.

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"*Where Ought Christ to have Suffered?*" *A Biblical Exercise on the True Site of Calvary.* By HENRY S. BAYNES, Member of the French Protestant Historical Society. London: George John Stevenson. 1858.

AN interesting but brief excursus, which does not enter into the discussion of what others have written, but brings forward reasons *drawn from the ritual and prophetic symbols*, to shew that Calvary must have been on *the north side* of Jerusalem. Dr Bonar, in his "Land of Promise," had come much to the same conclusion (pp. 225, 508). We give Mr Bayne's statement:—

"When, therefore, the historical and legislative records of the Jews were by Moses embodied in a written form, the symbolical rites were not only retained, but formed the chief feature of their ritual. These, although uttering no voice, were ever present to the eye of the people, day after day and year after year, like the lights of heaven. Their meaning never became obsolete. They depicted vividly the evil of sin, and, observed in faith, they tended to brighten the hopes and quicken the expectations of the Deliverer. The sinner needs pardon; the pardoned, sanctification; the sanctified, oblivion of all his guilt. But these were all to be provided in the fulfilment of the hopes and expectations that belonged to expiatory sacrifice, comprising, (1.) Atonement by the sin-offering for priests and people, collectively; (2.) Justification by the offering for the leper's cleansing, individually; and, (3.) Sanctification by the transference of sin to the scape-goat, declaratively. These rites spake of Messiah in His vicarious character. And they were all to be observed in an *appointed locality*.

"(1.) The law of the sin-offering directed, 'And if his offering be of the flocks, he shall bring it a male without blemish; and he shall kill it on the *north side* of the altar *northward* before the Lord' (Lev. i. 10, 11). 'Even the whole bullock shall he carry forth *without the camp* into a clean place, where the ashes are poured out, and burn him on the wood with fire' (Lev. iv. 12).

"(2.) 'The law of the leper in the day of his cleansing' is this, 'He shall be brought unto the priest. And the priest shall go forth *out of the camp;* and the priest shall look, and, behold, if the leprosy be healed in the leper; then shall the priest take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into *the open field*' (Lev. xiv. 1–7).

"(3.) And concerning the *scape-goat* it was directed, 'And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other for the scape-goat. And Aaron shall bring the goat upon whom the Lord's lot fell, and offer him for a sin-offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat *into the wilderness*' (Lev. xvi. 8–11). 'And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man *into the wilderness*' (Lev. xvi. 21).

"Hence it appears that an *appointed locality* was an essential feature of those sacraments, and that the place prescribed for their celebration was the

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northern suburb; a law which, having been first applicable to the tabernacle, was held identical afterwards with respect to the temple. It appears that the same suburb was directed to be preserved as a place for the public benefit before all the cities of Palestine (Lev. xxv. 34). And in Ezekiel's projection of the walls of the Jerusalem of his vision (chap. xlviii. 31), he writes, 'And the gates of the city shall be after the names of the tribes of Israel, three gates *northward,* one gate of Reuben, one gate of JUDAH, and one gate of Levi.' Judah was the patriarch of whose tribe Messiah should come; and the position in which the name stands in the line, precisely denotes the gate of the city which afterwards went by the name of Ephraim, because it faced the land of his tribe."

The Land of Promise: Notes of a Spring-Journey from Beersheba to Sidon. By HORATIUS BONAR, D.D. London: Nisbet & Co. 1858.

THIS volume contains more than its title-page promises. It gives not only the details of a journey through the Land of Promise, but, in some measure, also the results of the traveller's studies in the geography and topography of Palestine. Our part is to select what bears on the literality of the Prophetic Word, and the minute accuracy of every portion of the Divine Record.

In ascending from the desert by the old region of the Anakim, he remarks everywhere there the wild scenery, and the huge masses and blocks of unadorned architecture, such as gateways and remarkable terraces:—

"These motley but well-known fragments to our right give us some idea of what their walls must have been; and these terraces to our left, rising tier above tier in massive blocks, must have been meant for something more than the mere preservation of the soil. Going up as they do to the hill-tops, they intimate the true sense of that expression of Moses, 'cities great and fenced *up to heaven*' (Deut. ix. 1). It is not at all unlikely that these are not of Anakim workmanship, but terraces of a subsequent and more agricultural age, formed out of the original Anakim battlements that ran along the steeps, if not over the ridges of these hills" (p. 52).

Speaking of the road in these hills, stony, with considerable amount of soil, "*which throws up great quantities of thistles and thorns,*" he refers to Isa. v. 6, and then to Isa. vii. 23–25:—

"The prophet's more minute and graphic picture of the desolate land, we see on all sides as we pass along:—

'*For briers and thorns shall it be;*
With arrows and bows they shall come to it.
Surely briers and thorns shall the whole land be.
And all the hills (now) digged with the mattock,
Thou shalt not approach them,
For fear of briers and thorns.
And the land shall be for the sending forth of oxen.'

They come armed, because of danger. Or the meaning may be, they that traverse the land are not peaceful husbandmen, but wandering Bedouin, armed, and seeking spoil. The hills, once terraced and hoed, shall become inaccessible, just as we saw them; and the whole land, instead of being used for vineyard or oliveyard, shall be made a common pasturage, like the wilderness" (p. 45).

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Traveller after traveller testifies that Micah's words (chap. iii. 12) have come to pass:—

"'*Zion shall be ploughed as a field.*' As I returned to the city, I pulled up and preserved some of the green corn growing on the hill, as a witness to the literal fulfilment of the Prophetic Word. But go where you will around Jerusalem, you find everywhere the evidence of the exact accomplishment of the Divine Word. Israel's sorrow has been no figure. Her cities and her halls are proof that every word of Scripture is minutely and accurately true. The ploughed field through which I am walking, once the site of palaces, the fragments of whose tesselated floors lie all around—this handful of green corn which I have just plucked—shews in what sense God meant His Word to be taken, and indicates a literality of fulfilment which can only be accounted for by the fact, that the *words* as well as the *thoughts* of Scripture are entirely and accurately divine" (p. 142).

The site of *Shiloh* is presented to the reader's eye in a striking photograph, as the frontispiece; and here are the remarks of the traveller as he stood on the spot:—

"It lies on a small hill, or rather eminence, above which rise higher hills like an amphitheatre, with undulations all around save to the southward, in which direction it looks down upon a fine plain or valley, which, stretching for miles away, seems like a great avenue between hills leading up to the mountain sanctuary. . . . . The ruins scattered over the undulations of this eminence are very extensive. There are no remains of tower or gateway, of park or colonnade; the stones which lie in such heaps around are not of large size, and shew no carving. There are, indeed, broken walls, lines of streets, traces of house-foundations, and the like; but nothing to intimate grandeur. . . . . I wandered over the ruins from mound to mound, and wall to wall; then, gathering some of the wild-flowers that grew around, I sat down on a broken wall to look round upon the scene, and to read the passage of Scripture referring to the place. *Such stony desolation I had not yet seen.* At *Beitin* the ruins were intermingled with the natural rocks; but here we see endless heaps of mere debris. The fineness of the afternoon helped to give a cheering aspect to the ruins; the sunshine, at least, took off the excessive gloom which, when clouds and shadows are overspreading these hills, must be oppressive. How that passage of Jeremiah (chap. vii. 12) rung in our ears, '*Go ye now to my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel*'!" (pp. 361, 362).

Jerusalem is "*trodden down of the Gentiles*" still. Gentiles come and gaze on this Jewish city, yet see no tokens of its Jewish origin. "Cupolas and minarets, churches and mosques, all speak of the *Gentile*, not of the *Jew*" (p. 339). "*Overthrown by strangers*" is written upon its walls. The Jewish quarter on Mount Zion is all that belongs to them, and it is so small as scarcely to be noticed when you view the city. But, "above this mass of houses we see towering the mosque, the minaret, the church, the dome, forming the great features of the city, and telling us again that Jerusalem is *trodden down of the Gentiles;* for all these—Mohammedan, Protestant, Greek, Latin, Armenian—are Gentile. Israel's synagogues are obscure and invisible, the lowest floor of some of these poor houses that lie hard by. Waving in the noon-breeze there are the flags of many nations, the British, the Prussian,

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the French, the Austrian, the Turkish, all of them *Gentile!* No Jewish flag floats over any house or tower of Jerusalem" (p. 127). And add to this the fact, that even the old memorial of victory, the palm-tree, has almost disappeared from Judea. "In Jerusalem there are but three stunted palms, none worthy to be the tree under which *Judæa capta* might sit and mourn her desolation" (p. 479).

When at Neapolis, the fact of Jotham's voice being heard from Gerizim led to some inquiries; and a consul who was there "mentioned that it was quite a common thing for the *villagers to call to each other from the opposite hills, and that the voice is heard quite distinctly.*" At another time, near the cave of Adullam, the remembrance of David's speaking with Saul from rock to rock, leads to the following note:—

"In this region the ravines are so narrow that their upper edges seem, in some parts, to approach each other, while there is a chasm perhaps a thousand feet deep between. This accounts for the scene between David and Saul in the wilderness of Ziph. The two sides of the hill, or precipice, are quite near enough to admit of conversation; but long before Saul's men could have descended the precipice on the one side, and climbed up on the other, David would have escaped" (p. 244).

The Fountain of Elisha at Jericho, suggests remarks on Ezek. xlvii. 6–12,—the healing of the Dead Sea. And as the travellers leave that spot, "the note of the cuckoo came like a wandering voice across the glen, though there seemed no woods in which this 'stranger of the grove,' this 'messenger of spring,' could find a place for rest or song. We rode on through most romantic ravines, with flowers scattering themselves on the slopes and hollows, for several hours. It was the way which the Son of God had so often traversed when he came and went between Jericho and Bethany" (p. 305).

There are other passages we should have liked to quote, had we space for them. Nor would we, before closing our extracts, omit the well-deserved tribute paid to the memory of *Mr Nicolayson*, thirty years a missionary to Israel in Jerusalem—"As wise as he was zealous; as laborious as he was fervent; as honest and faithful as he was loving and friendly; as sincere and single-eyed as he was calm and decided: his life was a daily blessing to Jerusalem, and his death no common blow" (p. 231).

One feature of this volume, which may recommend it to many thoughtful readers of the Bible, is its occasional minuteness in sketching an important scene. Thus, Nazareth is shewn to us at several points, with hints like these:—"I wandered over the hill top, on which I found great quantities of *daisies, red and white.*" Does not this simple circumstance invest Nazareth with more of *home* interest to us? Our Lord used in early childhood to pluck the *daisy* there, as we have done in our land! "Out of one of the trees beside me, *some turtle-doves flew.*" When we read this incident occurring at Nazareth, it recalled to our mind Psalm lv. 6, as an exclamation of our Lord uttering, as real man, his heart's feelings over unbelieving earth, perhaps on this very spot: "*Oh that I had wings as a dove*, that I might fly away and be at rest!"

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Nor less valuable is it to have the impressions of a traveller on the spot, who is gazing on Lebanon (p. 415):—

"No one who has looked upon the placid majesty of that noblest of Syrian mountains, the Lebanon of Lebanon, will be at any loss to understand the figure,

"His countenance is as Lebanon" (Song of Sol. v. 15).

"Look at it far or near, in moonlight or in sunshine, at daybreak, at sunset, or at noon, from the southern hills of Ephraim or the nearer plains of Issachar, or the yet nearer heights of Naphtali—look at it from Esdraelon, or from Tabor, from some distant watchtower of the west, or from the slopes of Banias, on which it seems to rest its base—it is still the same noble mountain, visible everywhere, and everywhere strangely attractive, keeping watch over the land, and makes you feel not so much as if you were looking up to it, as if it were looking down on you."

The Jerusalem Miscellany: An Occasional Publication of the Jerusalem Agricultural Association. London: Wertheim, Macintosh, & Hunt.

From this interesting miscellany let us state a valuable fact. In February last year (1857), the farm of Meshullam, at Bethlehem, was inundated by torrents of rain, but not by these simply left to themselves. A malicious hand (it is supposed) stopped some of the sluices, and opened an outlet in one of Solomon's Pools, so that the flood soon swept away the crops and gardens of Urtas, and carried off the soil too. In repairing this damage, in May of the same year, a good deal of digging was necessary; and in digging the foundations of one of the walls, they came upon extensive subterranean buildings. Hitherto these had been concealed by twenty inches depth of soil. They found a vaulted chamber, excellent building stones, a fragment of a cornice, a piece of a stone door, copper coins, and fragments of glass mosaic, such as were used in the Church of St Sophia, at Constantinople, and in the old Church of the Holy Sepulchre. Now, the natives have all along called this spot *Hhammām*, "the bath," and the jutting ledge of rock, *Liyet el Hhammām.* This native name suggests, very naturally, Emmaus; for we know that *Emmaus* is simply the Eastern word for *warm baths*, in a Greek form. The Emmaus, or Nicopolis, which stood twenty miles from Jerusalem, got its name from *warm baths*, or, in other words, *Hhammām.* This *Hhammām* at Urtas is just such another *Emmaus;* and why not the Emmaus of Luke xxiv. 13? These recent discoveries shew the great probability that the native tradition as to *baths* having been there is a true one. And further, this *Emmaus*, or *Hhammām*, would be very nearly the distance from Jerusalem stated by the evangelist. For sixty furlongs is nearly eight miles; and the distance between Solomon's Pools and Jerusalem, in a straight line, is not more than this; and to Urtas *a little less*—just the sixty furlongs. Dr Robinson would not then need to try to prove a false reading, nor to make out that the two disciples travelled that evening a distance of twenty miles in going, and, of course, as many in returning! How interesting if it be proved that that evening after His resurrection, our Lord passed at least within sight

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of, if not through, *Bethlehem*, where He was born, in His way to Emmaus! One other remark. The ruins of these buildings were covered by twenty inches of soil! Gardens were growing over them! Who can tell what similar discoveries await those who dig a few feet below the soil that now covers Palestine?

The Anatomie of Infidelity. By THEOPHILUS GALE, Author of "The Court of the Gentiles." 1672.

THE following extract from this old work suits our pages:—

"Another act of infidelitie, or unbelief, is, a diffident removing, or putting far from the soul, the second coming of Christ, and all the great things of eternitie which ensue thereon. Faith has such a miraculous efficacy, as that it can make things absent present, things invisible visible (Heb. xi. 1). It gives a prelibation and foretaste of approaching glories (Eph. i. 13, 14). Here Paul tells them, That after they believed, they were sealed, ἐσφραγίσθητε. It is a translation borrowed from seals, by the impression or stamp whereof we distinguish things *true* from *false*, things *authentic* from *uncertain*. The stamp of a seal impressed on an *instrument* renders it indubitable and unquestionable. The Jews had the external seal of circumcision, and the Grecians were sealed with the mark of their idols; ay, but saith Paul, 'ye were sealed with that Holy Spirit of promise,' τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. The article here is treble, which carries in it a great emphasis, and demonstrates some extraordinary work of the *Holy Spirit*. It seems to refer to the great promise of the *Spirit*, Luke xxiv. 49, as elsewhere. But what is meant by this seal of the Spirit? I know some understand it of the seal of assurance, whereby they were assured of their eternal possession: and we need not altogether exclude this sense: yet I humbly conceive that this *seal* is primarily to be understood of the *stamp* or *impress* of grace at first regeneration, which is communicated to all believers: whence it is said, they were 'sealed with that Holy Spirit,' *i. e.* the *Spirit of sanctification*. Now this *impress* or stamp of the Spirit of sanctification, after their first believing, is said to be (ver. 14) the 'earnest of our inheritance,' &c.; ἀῤῥαβὼν comes from the Hebrew עֵרָבוֹן, which in the general signifies all that which is given for the confirmation of a promise; and particularly among the Phœnicians (where the Grecians seem to have derived the word) it notes *earnest money*. So that the sense is this, 'Ye who have believed have received the Spirit of grace, whereby you have hopes and expectation of glory.' Hence faith has the bridegroom's coming fixed on its eye, the sound of the last trumpet ever ringing in its ear. Ay, but unbelief removes all these far from the soul; it says, in the language of those secure sinners, 2 Pet. iii. 4, 'Where is the promise of his coming? do not all things continue as they were?' Unbelief is possessed with a kind of sleeping devil; it dreams of nothing but building tabernacles here. What a stranger is it to eternity and the concerns thereof! If the secure sinner be now and then a little awakened and startled at the apprehensions of future judgment, how restless is unbelief till it has got the soul asleep again! How are the eyes shut and the will bolted against all foresight and expectation of Christ's second coming! Oh! what a torment is it to the unbeliever, to lie under awakened apprehensions, expectations of, and approaches towards future judgment! What would he give if eternity were buried in oblivion! There is nothing in the world that the unbeliever's heart is more alienated from and averse to than the second coming of Christ. Faith breeds a great expectation of longing for, and has leaning unto, that great day. But, oh! how doth unbelief endeavour to choke

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and stifle all awakened apprehensions thereof! And if the spirit of bondage work any lively sense and convictions of that terrible day, what dreadful storms and tempests of legal fear doth unbelief raise in the soul, whereby it is indisposed and hindered from any effectual endeavours and preparations for that day!

"And, oh! how common is this piece of infidelity! Did not our great Lord foretell that it should be the main sin of these last days (Luke xviii. 8)? Yea, is it not foretold (Matt. xxv. 4) that the *wise* virgins as well as the *foolish* should, in these last days, be overtaken with spiritual *slumber*, and removing far from them the coming of their Lord? But, oh! what a death-sleep are the foolish virgins under, who mind not at all the coming of Christ! And whence comes the *sensualitie* and *luxurie* of secure sinners, but from this great piece of infidelitie, in not waiting for Christ's coming, as Matt. xxiv. 36, 39? What makes many knowing professors so *formal, dead-hearted, loitering*, and lazy in all the great duties and services of Christianity, but their not expecting this great day? Fiducial expectation of Christ's coming makes Christians active and vigorous in all gracious exercises, as we find it exemplified in Paul (2 Cor. v. 9; Phil. iii. 12, 13). Again, whence springeth the excess of unlawful passions, and the prevalence of domineering lusts, but from unbelief as to Christ's second coming? Lively apprehensions and expectations of this glorious day are most efficacious to kill lusts and remove temptations, as 2 Pet. iii. 10, 11. How comes it that men are so careless and regardless of a *good conscience*, but from want of such lively expectations of Christ's coming? What made Paul so exact in keeping a good conscience but his faith in eyeing this great day? as Acts xxiv. 15, 16. How little do men *mind*, affect, or do anything, as they ought, so long as they put far from them the coming of their Lord? Doth not the peace, comfort, grace, strength, beautie, and flourishing of a Christian depend on this piece of faith? Doth it not argue a desperate, hard, unbelieving heart not to regard this day? Do not such professors as neglect this piece of faith live below their principles and professions?"

Extracts.

Egyptian Records and the Mosaic Narrative.

"A WORK has recently been published in London by an accomplished Egyptian scholar, who, in examining Egyptian records, has found traces of a history parallel to that written by Moses. He finds Jannes mentioned five times, Moses twice, and Balak, son of Zippor, at a place called Huzoth; that a people of whom Moses was leader marched towards Palestine by the way of Migdol and Zoar; that they were connected with the names Midia and Aram; that there was a contest at a place of a great water-flood; that a royal or noble youth met a sudden and mysterious death, and that a royal order is immediately issued for the hasty departure of a people for their feast of 'passing the dead;' and that miracles are named as being performed by their leader in Lower Egypt."—*New York Observer.*

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Ecclesiastical Jealousies in Palestine.

A LETTER from the *Univers* (the Parisian organ of the Roman Catholics) says:—"The war in the Crimea had raised the hopes of the Roman Catholics in this city (Jerusalem), and filled the hearts of the schismatics with uneasiness. Since the termination of hostilities things have somewhat changed. Nevertheless, although the Greeks have resumed their previous audacity, they fully comprehend that they are not completely safe from all vicissitudes; they neglect no means of strengthening themselves, both within and without the Holy City, and they have lately made some very important purchases. The Russians, on the other hand, appear to be desirous of establishing themselves more firmly than ever at Jerusalem. The bishop-coadjutor of Odessa is expected here to take up his residence with twelve of his clergy, a measure which is far from pleasing to the Greeks. They like well enough that Russia should send them gold, but they do not wish for her bishops and clergy. Their alarm has been also excited by another fact. A rich Russian noble, Count de Koucheleff, now at Alexandria, has purchased a considerable piece of ground at Jerusalem, with the intention of building a convent for twenty-two monks, a hospital of fifty beds, and a house for the accommodation of pilgrims and travellers. Ought not those undertakings to excite the Roman Catholic nations, and make them comprehend the necessity of strengthening and extending the influence of their religion in the Holy Land? People in Europe are not sufficiently aware of how much good might be done here by establishing and supporting schools. It is in contemplation to found one at Caipha, where, in the opinion of all who know the country, its influence would be most salutary. It is to be confided to the Sisters of Notre Dame de Nazareth, who have already done so much good in Palestine. Unfortunately, the plan is only in embryo, as the necessary funds for it have not yet been procured. The Church of St Anne is still in ruins; the porter of it is a Mussulman, and no service is performed there. This state of things, which is the object of the raillery of the Greeks, and even of our friends the Austrians, will, however, it is hoped, soon cease, as an architect lately came here from Constantinople to visit the church, and decide on the most proper plan to be pursued for its repair. The fête of Christmas was celebrated this year at Bethlehem, with great solemnity. From motives which no longer exist, the Latin patriarch considered it necessary to abstain for the last two years from going there to celebrate on that day. This year, he went with all his clergy; and Surraya Pacha, although not well disposed towards Europeans, spontaneously sent an escort of cavalry to accompany the patriarch from Beit-Djale, where he had been stopping for some time, and where he has established a house of education for young men destined for the priesthood. On his reaching Bethlehem, the inhabitants shewed every mark of gratification, and fired salutes in honour of his arrival. The head of the French consulate was present in full uniform, and everything passed off in the most satisfactory manner."

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Eastern Antiquities.

"At the last meeting of the members of the Royal Asiatic Society, Professor Wilson produced a manuscript found in Upper India, and which, from the character of the writing, must, he said, belong to the fifth or sixth century of the Christian era. He had translated a portion of the manuscript, which he read to the meeting. It related to the succession of Hindu princes in the province, giving their names and general characters, and mentioning the three deities, Brimha, Vishnou, and Sheevah, as objects of worship. No dates are given, but assuming each one of the ruling princes named to have reigned fifteen years, this inscription would trace up the history of that portion of India to 200 years previous to the time it was written, and would thus present a Hindu record of events that occurred as far back as the third century.

"The next paper read was from Mr Graham, giving a short description of an exploration of the country north-east of Palestine, which had not previously been visited by Europeans. He started from Damascus, accompanied by some Arabs, and, after crossing a range of hills within view of that city, he came to a desert covered with basaltic pillars, on some of which he noticed inscriptions, with figures of national objects. These pillars, with inscriptions, occurred at stated distances, which induced Mr Graham to suppose that they indicated the distances from some great city, and that city he at first imagined to be Palmyra; but on pursuing his course along this basaltic plain, he came to the ruins of a large town built with a white stone, of a different character from the surrounding rocks of basalt. The inscriptions then became more numerous, and Mr Graham took copies of many, some of which accompanied his communication. They were in a mixed character, apparently composed of ancient Greek and Phœnician, and have as yet remained undeciphered. Mr Norris, the honorary secretary of the society, said he had only received the communication the previous day, and he had not had time to examine the inscriptions carefully, but he intended to do so, in the hope of being able to find out their meaning, and the name of the ruined city discovered by Mr Graham. That gentleman had also found, and sent for inspection, a red polished cylinder, with inscriptions, the substance of the cylinder being apparently compact earthenware, into which the letters had been impressed when the cylinder was in a plastic state. The Arabs first were reluctant to point out the inscriptions, as they supposed Mr Graham was in search of buried treasure; but on his telling them that they might contain information where water was to be found, they were very active in finding them out.

"The characters of the inscriptions bear so close a resemblance to ancient Greek, that several members thought there would be no great difficulty in deciphering them. The chairman expressed surprise that a district so close to the land in which the whole Christian world is interested, should not have been previously explored."

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Palestine Model Farm.

The following statement regarding the agricultural operations now in progress in connexion with the Palestine Jews, is interesting:—

"The committee commenced with the remark, that the Report itself was indicative of a new and important epoch in the history of the Jewish nation. During the last fifty years there had been large additions to the number of Jewish converts; but these accessions were lost in the congregations of Christian churches, and this made it difficult to give conclusive evidence of the progress of the work of evangelisation. The Palestine Model Farm presented the first organisation by which this want might be supplied. Providence had favoured the development of the scheme. At the commencement of the war with Russia, the most alarming distress arose among the Jews in Palestine, and had excited the interest and sympathy of many Christians in this country. An attempt was first made to co-operate with the Jews in an effort for the temporal good of the sufferers; and, a committee having been formed, it was perceived that an opportunity was afforded of taking up the cause of those Jewish converts who were suffering from want, and enduring persecution for conscience' sake. The Holy Land was the locality selected for that purpose; and a project was set on foot for the purchase of land there with a view to the attainment of the object; it being at first agreed that the money should be raised by shares of £5 each, which it was hoped would ultimately yield some return to the holders. The committee took advantage of a visit paid by the Rev. R. H. Herschell to Palestine, to obtain the requisite information, and the information received was conclusive as to the value and profitable success of the undertaking. Mention was then made of a meeting convened at the house of Bishop Gobat in Jerusalem, at which resolutions were passed, declaring that it was highly desirable that an agricultural settlement should be founded in the Holy Land, and to purchase private property as a basis of operations, the neighbourhood of Jaffa being suggested as the best for that purpose. On his return to England, Mr Herschell recommended that the undertaking should be carried out on a purely benevolent basis. In order that the influence of the work might be the more salutary, the committee was afterwards reconstituted; and its members now consisted entirely of Christian Israelites. Subscriptions and donations were promised to a considerable amount. In the autumn of 1856, the secretary, Mr Isaacs, purchased a very valuable property in Palestine, and, under the authority of the Sultan's firman of the spring of the same year, it was conveyed to him, as the representative of the committee, in his own name as a British subject. That the purchase was a good one, appeared from the fact, that the committee might have resold the most expensive part of the property, which was purchased for about £590, at a profit of £200. This consisted of the finest fruit plantation in the neighbourhood of Jaffa. The greater part of the land purchased, which was about forty acres, was uncultivated, and therefore afforded sufficient scope, at the outset of the scheme, for garden and agricultural purposes. Part of it was now

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sown with wheat and barley. Mr P. J. Hershon, a Christian Israelite, who had been superintendent of the House of Industry at Jerusalem, was appointed superintendent of the Model Farm; and, although only nine months had elapsed since he commenced his labours, all who had visited the settlement reported in very satisfactory terms as to its state and progress. Ten Israelites had been labouring on the farm, of whom one was a convert. The superintendent gave the Jews a preference over Arab workmen, and, both as regards diligence and the amount of work performed, he considered them far superior to the native labourers. The locality whence a considerable number of Jewish converts may be expected, was Constantinople; and the missionaries at Bucharest wrote to the same effect. Many of them were only waiting for the means to convey them to Jaffa, in order that they might become inmates of the Model Farm. The committee regretted that the expenditure thus far exceeded the receipts by about £260. More than two-thirds of this deficiency arose from the erection of a new building, which was almost finished, and was built of stones brought from the ruins of ancient Tyre. Another serious item of expenditure was the purchase of mules, which formed part of the property of the farm, and this expense would not arise in a subsequent year. The mules were employed in raising water for the irrigation of the plantations. The sum of £19, 18s. 3d. had been received on the spot from the sale of produce, and placed to the credit of the farm. The most valuable part of the produce, viz., the orange crop, remained still unsold; but it had suffered greatly from severe hurricanes, by which Jaffa had been lately visited. The receipts from the sale of produce were much below what they would have been, had not the superintendent considered it necessary, on his arrival in the country, to engage native gardeners, on condition of their receiving a certain proportion of the crops. A different arrangement would be adopted in future."

Babylonian Discoveries.

THE following extract is not quite new; but it was overlooked at the time (more than a year ago); so we insert it now:—

"Mr J. Taylor has lately disinterred a number of clay cylinders in the ruins of Um-Qeer* (the ancient Ur of the Chaldees, and near the

* "Um-Qeer merely signifies 'the mother of bitumen,' and is applied by the Arabs to the ruins in question, in consequence of the abundance of that material which is found in the mounds, where it was used as a cement for the bricks. The monogram, with territorial affixes, which is used on Mr Taylor's cylinders to represent the city at Um-Qeer, is explained in two of my Phonetic Vocabularies to sound Hur, or with the optional pronunciation of the final guttural Hurik, thus nearly coinciding with the 'Ορεχ of the LXX. for ארך, Gen. x. 10, and with the Greek 'Ορχόη. The same monogram, without the territorial sign, represented a god, and was also used as a proper name for one of the kings; and in both cases I read Hur for Horus. The city of Hur is always joined in the inscriptions with Akkad, as Erech and Accad are connected in Scripture; and it was probably this connexion of the two places which led the Arabs to transfer the name of Ur or Warka to the

modern Arab capital of Sook-ess-Shookh on the Euphrates). Two of these cylinders have already reached me, and I have found them to contain a memorial of the works executed by Nabonidus (the last king of Babylon), in Southern Chaldæa. They describe among other things the restoration of temples, originally built by the Chaldæan monarchs at least 1000 years previously,* and further notice the re-opening of canals dug by Nabopolassar and Nebuchadnezzar. The most important fact, however, which they disclose is, that the eldest son of Nabonidus was named Bel-shar-ezar,† and that he was admitted by his father to a share in the government. This name is undoubtedly the Belshazzar (בלשאצר) of Daniel, and thus furnishes us with a key to the explanation of that great historical problem which has hitherto defied solution. We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonidus, leading a force to the relief of the place, was defeated, and obliged to take refuge in the neighbouring town of Borsippa (or Birs-i-Nimrud), capitulating, after a short resistance, and being subsequently assigned, according to Berosus, an honourable retirement in Carmania. By the discovery, indeed, of the name of Bel-shar-ezar, as appertaining to the son of Nabonidus, we are, for the first time, enabled to reconcile authentic history (such as it is related by Herodotus and Berosus, and not as we find it in the romance of Xenophon or the fables of Ctesias) with the inspired record of Daniel, which forms one of the bulwarks of our religion.

"It may further be of interest to your numerous readers if I append a brief sketch of the memorials of the later Babylonian monarchs (subsequent to the taking of Nineveh) which are now available for the verification of this portion of history. Of the time of Nabopolassar there are a few tablets in the British Museum which were found at Warka, but they furnish no historical data. Of his son Nebuchadnezzar (or Nabukudurussur, as his name is written in Babylonian) the monuments are most extensive. The slab in the Museum of the East India House gives a minute account of the various works executed by the king at

neighbouring ruins on the left bank of the Euphrates, that really marked the site of Accad, and which further induced the Talmudists to apply to the same spot the tradition of the Exodus of Abraham. There is not the slightest authority for the pretension of the Syrian fathers that Ur of the Chaldees is to be sought at Orfa or Edessa, a city, indeed, within 1000 miles of which the Chaldees never could have approached except as conquerors."

* "I have already found four of those kings named upon Mr Taylor's cylinders, the earliest being the king whose name is stamped on all the primitive bricks of Um-Qeer, Niffer, and Warka, and whose signet ring, figured by Ker Porter, pl. 79, 6, is, I believe, now deposited in the British Museum."

† "This name is expressed by three monograms—the first signifying the god Bel, the second Shar, 'a king,' and the third being the same sign which terminates the names of Nabopolassar, Nebuchadnezzar, Nergal-sharezer, &c. When we see Nergal-charezer contracted into Neriglissar, we need not wonder at the change from Bel-shar-ezar to Belshazzar."

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Babylon and Borsippa—further details, referring to other parts of Babylonia, are furnished by a cylinder, now in the possession of Sir Thomas Phillips, and the inscription upon which was published a few years back by Grotefend at Hanover. Materials, in fact, exist in the museums of England, France, and Germany, for compiling a full account of the domestic history of Nebuchadnezzar, though unfortunately up to the present time no record has been discovered of his foreign wars. The discovery, however, of such a record will, it is to be hoped, reward the exertions now making by the Assyrian Fund Society. Of Nebuchadnezzar's son, Evil-merodach, the only relic which I know is a weight in the form of a duck, brought by Mr Layard from Nineveh, and now lying in the British Museum (Layard's "Nineveh and Babylon," p. 600). Many bricks have been lately found at Babylon by the French Commission, bearing the name and titles of Neriglissar, or Nergal-sharezer, who succeeded his brother-in-law, Evil-merodach. His genealogy is not given, but he bears the same title of Rab-mag (not however certainly with the signification of "Chief of the Magi")* as in Jeremiah xxxix. 3, 13. The son of Nergal-sharezer, Laborosoarchod, who reigned only nine months, has left no records; but of Nabonidus, the last king, who, according to Berosus, was placed on the throne by a revolution at Babylon,† we are now finding relics in all quarters. The walls of Babylon, on the river face, erected by this king,‡ were completely exposed during a recent fall of the river, and the bricks of which the wall was composed were found to be uniformly stamped with his name and titles. Tablets also, dated at various periods of his reign up to the sixteenth year (according to history he reigned seventeen years), have been found at Borsippa and at Warka; and the cylinders and clay barrels, recently excavated by Mr Taylor amid the ruins of Ur, promise to furnish a complete record of his domestic history. His eldest son, as I have stated, was named Bel-shar-ezar (or Belshazzar); and that this prince or joint-king was really slain at the taking of Babylon by Cyrus, we may infer from finding in the inscription of Bisitun that the impostor who caused the Babylonians to revolt against Darius Hystaspes, and who personated the heir to the throne, did not take the name of the eldest son of Nabonidus, Bel-shar-ezar, but of the second (?) son, Nabukudurussur. It is sufficiently remarkable that while the Assyrian cylinders and monumental inscriptions are especially devoted to a record of the monarch's foreign conquests, and

* "There were certainly no magi at Babylon in the time of Nebuchadnezzar, nor could a noble of the Babylonian Court have adopted the title of chief of an heretical sect. The word מג, moreover, is not in the plural number, nor was it applied by the LXX. or any of the subsequent translators to the magi. The title in Babylonian is usually written *rubu emga*, of which, however, I know not the meaning. Magush, a Magian and exotic word, introduced into Babylonian under the Achæmenians was written quite differently."

† "Nabonidus (or Nabu-nit) is always called in the inscriptions the son of Nabu-dirba, who had the title of Rubun-emga in common with Nergal-sharezer."

‡ "See Berosus, in Josephus against Apion."

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merely speak incidentally of his domestic history, the custom at Babylon seems to have been exactly the reverse. A genealogical or *bona fide* historical document has never yet been found in Babylonia or Chaldæa, while geographical, statistical, sacerdotal, and architectural descriptions abound."

Earth Man's Dominion.

"Is it, I would ask, without a distinct and adequate reason that the Lord Jesus Christ is called 'the second Adam?' Surely the expression comprises a fuller meaning than that generally assigned to it. It implies indeed a similarity of relation between Adam and his descendants, and the Lord and His redeemed: a similarity of federal connexion between themselves, and the person dependent upon their actions. 'As in Adam all die, so in Christ shall all be made alive.'—The transmission of life is by the one, the transmission of death by the other. *This* is a great truth, momentous in all its consequences; but is it the *whole* truth? Is not Christ the antitype of Adam in another and very important sense? To Adam this material world was given as an inheritance, an empire over which he was to exercise a kingly power. The Mosaic record is expressed in these terms—'So God created man in his own image: in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'

"This original grant to Adam is referred to in after times by David, in the eighth Psalm; and the dominion of which he there speaks, is by the Apostle Paul ascribed in its full extent to Christ (Heb. ii.) as the second Adam. The creation of Adam after the IMAGE of God implies, therefore, the *sovereignty* to which he was heir. The image of God has been too exclusively limited to the idea of moral rectitude: but it comprises dominion as well as rectitude; hence in the renovated world, the saints are described as 'kings' equally with 'priests unto God.' Both these blessings, rectitude and dominion, Adam forfeited by his transgressions. Satan, the terrific prince of darkness, subtle in his counsel, as well as mighty in his strength, immediately usurped the crown as it fell from Adam's head, and seized the dominion over the earth which Adam had forfeited. From that time he has maintained a despotic sway over mankind, and by our Lord Himself is admitted to be the king, though an *usurper*, over the present world: for when our Lord entered into personal conflict with Satan, it was in that character that He regarded him. Satan pointed out to Him 'the kingdoms of the world,' and expressed his willingness to yield Him a delegated sovereignty, if He would allow him the claim of superiority. 'All these will I give thee, if thou wilt fall down and worship me.' Our Lord abhorred the blasphemy, but did not deny the usurpation."—*Noel.*

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Effect of Preaching the Lord's Coming.

"THE effects of preaching the near approach of this grand and awful event have been great and good; it has been the means of bringing thousands from darkness to light, and from the power of Satan to God; and we have the testimony of thousands among all denominations, that were but nominal professors of religion, and are now made holy and devoted Christians through the instrumentality of the doctrine which we believe and teach. If this doctrine does not make men search the Scriptures, I cannot conceive what would. Another effect which I would mention is: in every place where I have been, the most pious, devoted, and loving members of the churches do most readily embrace the views thus proclaimed; while the worldling professor, the Pharisee, the bigot, the proud, haughty, and selfish, scoff at and ridicule the doctrine of the second coming of Christ. This doctrine brings out scoffers, and tests and tries the disposition and character of professors of religion, and brings all the energies of Christians into exercise; confirms the hope, and brightens the prospects of all true believers who look for, and love the appearing of Christ; it uncovers the secret works of the devil—it exposes the unbelief, hypocrisy, and pride of the Church—it alarms a guilty world of their danger, and apprises them of the coming judgments of God. And these are not the only effects produced by a proclamation of this glorious doctrine. It destroys sectarianism, and establishes Christian unity, peace, love, and holiness. Those who have received fully this blessed truth, lose all sectarian prejudices, and rest wholly on the Bible as the rule of their faith and practice; calling no man master in any of these matters, but considering all true believers as one family, and children of one Father, dwelling together in love and unity as brethren in the Lord. All this, and much more, has been the result of preaching the speedy coming of Christ and the judgment day."—*Anon.*

Acts i. 9–11.

"THE next text to which we call attention is that remarkable one in Acts i. 9–11. We must, however, before coming directly to the subject of it, notice the preceding circumstances. Our Lord had not only accomplished His ministry among His disciples prior to His crucifixion, but after His resurrection He was with them 'forty days,' instructing them in 'the things pertaining to the kingdom of God;' and 'He opened their understanding, that they might understand the Scriptures.' After all this, 'when they therefore were come together, they asked of him, Lord, wilt thou at this time restore the kingdom to Israel?' (Acts i. 6.) Let it be recollected that this question immediately preceded His ascension into heaven, and after the full instruction He had given them about the kingdom. It is not to be supposed, therefore, that they were mistaken about the matter of the kingdom; and if they were, it is not likely our Lord would have left them in that mistake. They knew the kingdom was to be given to Christ, not only

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from the prophecies already noticed in the Old Testament, but by a still more remarkable one in Ezekiel xxi. 27, where God, speaking of the kingdom, says, 'I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him.' The disciples wished to know whether our Lord intended 'at this time' to fulfil that prophecy. With respect to the matter of the kingdom they were right; with respect to the time, our Lord told them it was not for them 'to know the times and seasons, which the Father hath put in His own power.' In these circumstances, and at that moment, 'when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven' (Acts i. 9–11).

"Now, imagine you stand there with the apostles, with your eyes uplifted to heaven, seeing your blessed Lord as He goes up, till your sight is intercepted by the clouds. Would you doubt but that it was the real person of your Lord?—While the mind is thus absorbed, two shining ones address you, and say, 'This same Jesus shall so come in like manner as ye have seen him go into heaven.' We ask, could you understand any thing else than just what the words express, viz., that the same identical person, in His visible form, would 'return' again to the earth? Would you have ever dreamed that you were to understand only a spiritual coming of your blessed Lord? Impossible! If there ever was a spiritual coming, it must have been on the day of Pentecost, when the Holy Ghost fell upon the disciples. Did they understand this to be their Lord so coming in like manner as he went into heaven? Let Peter instruct us (Acts ii. 32, 33): 'This same Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.' This language is explicit. It was not our Lord coming 'in like manner,' &c. No—He was 'exalted,' and in His state of exaltation He had 'received' that which 'He hath shed forth.' Surely, He did not receive Himself, and shed forth Himself. That this was not the fact, Peter tells us distinctly (chap iii. 20, 21) when he says, God 'shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' Those times have not yet arrived; therefore 'this same Jesus' has 'not' yet so come. Hence, any spiritual application of this coming of our Lord is a 'wresting the Scriptures;' and we fear some may do it to 'their own destruction.'

"This point established, that the first chapter of Acts teaches a literal and personal coming of our Lord, we must understand the apostles, in every instance where they speak of the coming of our Lord, after He was taken up from them, as referring to that coming of which they were

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informed when our Lord had just been received out of their sight. The events of that moment could never have been absent from their minds. They lived, they wrote, they spoke, with that glorious event ever in their thoughts. We have no right to put any other construction upon their words than the literal obvious one, unless they themselves distinctly inform us that they mean something else; this, however, they never do when speaking of the coming of Christ."—*Anon.*

Deliverance of Earth.

"The past ages of mankind have exhibited the misrule and misery of usurped power. The dominion has been in satanic hands; and the successive schemes of human authority, their policy, art, and strength, have been the developments of his wisdom, in order to maintain, if possible, his full possession of the earth. But through all these dark periods of time, the plans of a mightier One are prepared in silence for their completion. The world belongs to Christ; the course of human things cannot therefore be at rest; the decree is gone forth, 'And thou, profane wicked prince, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem, and take off the crown; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him' (Ezek. xxi. 25–27). Then, it would appear, will the earth be at rest, and the original grant of dominion to Adam be realised. Then will His redeemed Church, rescued to share His glory in actual sovereignty and perfect felicity, 'reign with Him upon the earth.'

"The contrary supposition appears, to me at least, to displace the consistency of the scheme of Revelation. If, according to the prevalent opinion, this material world be doomed to destruction, and not to renovation,—if Christ shall come only as a mighty judge, to hold a last assize, to separate the righteous from the wicked, and then to annihilate the globe on which the career of guilt has been achieved,—will the measure of revealed promise to the world be actually filled up?

"It may confirm the view here given of the future, to inquire into the nature of that felicity which our Lord Himself has taught us in our prayers to expect. It would be natural to suppose, that in the selection of blessings which He condescended to make the subject of our prayers to God, the consummation of His own work of mercy would find a marked place. The supposition is consistent with the fact. He has concentrated a prayer for the completion of His own work, in the two remarkable expressions, 'Thy kingdom come,' 'Thy will be done on earth, as in heaven.' Can we refuse to admit that our Lord here bounds our view to this scene of earth? In heaven, that is, in the other regions of the universe of God, His will is already done: but here we are surrounded with a scene of rebellion, anarchy, and sorrow. Does He then teach us to pray for a translation from this unquiet land to another and distant orb? He puts no such request within our lips; He directs us to pray for the establishment of His kingdom, and His kingdom appears to belong

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to this material earth. 'Thy will be done on earth, as in heaven.' Is not the inference twofold: first, that the earth is the theatre of His kingdom; and, secondly, that conformity to His will is the absolute enjoyment of heaven? and that no loftier supplication can be associated with our thought, than that the hallowed sceptre should be replaced in human hands, even in the hands of the mighty Antitype, 'the second Adam, the Lord from heaven.' "—*Noel.*

Behold the Bridegroom cometh.

"The chariots of his glory wait; the Christian's joy may increase when the angel seizes the trump that has fallen from the weary lips of mortal messengers, and raises anew the glad sound, 'Behold the Bridegroom cometh!' till the veil of heaven is rent—the rocks sundered—the islands flee—the mountains fall—the graves open—and the reproaches of God's people are wiped away for ever."—*Anon.*

The Saints not taken unawares.

"Whom did the flood overtake as a thief? Not Noah, but those that would not believe what he said. Whom did the destruction of Sodom and Gomorrah overtake as a thief? Not righteous Lot, but the wicked inhabitants of those cities. So you see that it will be the wicked and the disobedient that will be overtaken as a thief in the night, and not the righteous."

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—Dr Hincks, the able decipherer and interpreter of ancient Assyrian inscriptions, in a paper on Medo-Persian Chronology, writes as follows:—"Whether Astyages reigned thirty-five years only, as stated by Herodotus, or thirty-eight, as stated by later writers, who were probably better informed, I will not now discuss. I content myself with saying that the *latest possible* date of the death of Cyaxares is 595 B.C."

I have more than once made a similar statement in this Journal; and if this view be correct, Professor Airey's opinion, that the eclipse of 585 B.C. was that predicted by Thales, and therefore it was in this very year, *i.e.* in 585 B.C., that peace was made between Cyaxares and Alyattes, falls to the ground. As further light appears to have been recently thrown upon this point, I trouble you with a few lines on the subject.

Everybody knows that, in his "Cyropædia," Xenophon teaches us that Cyrus was always the dutiful and obedient grandson of Astyages, and that the latter died in possession of his throne, which he left in undiminished sovereignty and independence to his son Cyaxares. Most persons are also familiar with the fact that Cicero regarded the "Cyropædia" not as a book of accurate and authentic history, but as a work in which Xenophon's object was to give his own idea of a perfect prince.

Some writers have thought that Xenophon himself has confirmed the judgment of Cicero, in the third book of the "Anabasis," where he thus writes

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of the ruined city of Larissa:* —"The city of Larissa was anciently inhabited by the Medes. When the king of Persia besieged this city, at the time the Persians were wresting the empire from the Medes, he could not make himself master of it by any means; when it happened that the sun, obscured by a cloud, disappeared, and the darkness continued till, the inhabitants being seized with consternation, the town was taken." If there had been no "Cyropædia," we should at once have unhesitatingly concluded that Larissa was taken by Cyrus when he was wresting the empire from the Medes. We should have come to the same conclusion with regard to the town of Mespila, of which Xenophon writes in the next paragraph—"In Mespila, the king's consort, Media, is said to have taken refuge, *when the Medes were deprived of the empire by the Persians.* When the Persian king besieged this city, he could not make himself master of it either by length of time or force, but Jupiter, having struck the inhabitants with a panic fear, it was taken."

If the "Cyropædia" be a true history, we must identify this king of Persia with Darius Hystaspes, in whose reign a rebellion arose in Media, which was put down by force—yet nothing short of sheer necessity would justify such identification.

The Astronomer-Royal has, as others have done, taken for granted that it was a solar eclipse which terrified the inhabitants of Larissa into a surrender. He has, therefore, investigated the matter more closely, and has found that there was an eclipse on 19th May, 556 B.C.; which eclipse Mr Airey believes to be that which gave the Persian king possession of Larissa.

Assuming the correctness of this view, this Persian conqueror, who forcibly wrested the empire from the Medes, was no other than Cyrus. The stubborn resistance of Larissa will allow us readily to concede that Astyages was defeated in the field at least as early as 557 B.C. If we may think that the long siege of Mespila preceded that of Larissa, we shall not refuse to allow that Astyages' defeat occurred as early as 558. In short, we may safely say that the royal Median army was routed by Cyrus, cir. 559 B.C., if we may follow Mr Airey as our guide, who will thus have succeeded in proving the accuracy of Cicero's judgment of the real character of the "Cyropædia."

But astronomers are believed to have proved (1), that the reign of Cambyses extended at least into his seventh year, which accords with Herodotus; and (2), that Cyrus died cir. 530–29 B.C., which also, as we shall see, agrees with the statements of the old historian. He tells us that the reign of Cyrus commenced at the overthrow of Astyages, and that he reigned twenty-nine years. If, then, he died cir. 530–29 B.C., after a reign of twenty-nine years, he must have overthrown Astyages cir. 559 B.C., which is in striking agreement with Mr Airey's date of the fall of Larissa.

And if Herodotus is correct in his numerical statements of the reigns of Cyrus and Cambyses, we ought to require something like satisfactory proof before we believe that he is in error of excess, to the amount of at least twelve or thirteen years, in what he says of the length of the reign of Astyages—especially as, while he gives only thirty-five, later writers give thirty-eight years. On Mr Airey's view of the eclipse of 585, Cyaxares must have been then living; and as Herodotus undoubtedly teaches that Cyaxares besieged and took Nineveh *after* the Lydo-Median war, his death cannot well be dated earlier than 582 B.C., and thus his son Astyages would not have reigned more than *twenty-three* years. While Mr Airey contends that the eclipse of 585 B.C.

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* Spelman observes, that Bochart conceiving it to be improbable that Larissa, a Greek name, should be found in this part of the world, conjectured that this Median city was the Resen of Gen. x. 12. "Bochart supposes that when the Greeks asked the people of the country, what city are these the ruins of, they answered לרסן, Laresen, that is of Resen." It is easy to see how this word might be softened by a Greek termination, and made Larissa.

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was that predicted by Thales, Dr H.* believes that either the eclipse of 603 (which he decidedly prefers), or of 610, has at least an equal claim to be so regarded.

A few words on the scriptural argument with reference to this question. If we compare Jer. l. 18, with li. 59, we shall see strong reason for believing that the Lord had given over Nineveh into the hands of Cyaxares and Labynetus *earlier* than the fourth year of Zedekiah, *i.e.*, before 595 B.C. If, then, as Herodotus teaches, the fall of Nineveh was subsequent to the eclipse of Thales, that eclipse could not have occurred later than 596-5 B.C. So far as the testimony of Herodotus is concerned, the writer still thinks that, with reference to the close of the Lydo-Median war, the date of 610 is preferable to that of 603 B.C. A CONSTANT READER.

Jan. 29.

P.S.—Herodotus must unquestionably be understood as asserting that the Lydo-Median war was terminated *before* the siege of Nineveh and its final overthrow by Cyaxares. It seems all but impossible that Herodotus, with his opportunities of information, when professedly writing an accurate outline of Median history, should have been wholly mistaken in this arrangement. I believe also that he is to be depended upon, in stating that Labynetus, king of Babylon, assisted at the last siege of the Assyrian metropolis. Very few will refuse to identify this Labynetus with Nabopolasar, the father of Nebuchadnezzar. But it is generally agreed that Nabopolasar assumed the independent sovereignty of Babylon cir. 626 B.C., and that he reigned twenty-one years. Hence, as he died in 605, Nineveh must have been taken before the end of 605 B.C.; and, therefore, the eclipse of 603 B.C. could not have been that predicted by Thales.

Volney considers the eclipse of Thales to be that of 625 B.C., the one which marks the second year of Nabopolasar's independent sovereignty of Babylon. This is altogether inadmissible. We are also told that "Calvisius approves the eclipse of July 30, 607, or that of December 3, 605 B.C." The latter is plainly out of the question; and the former would crowd into too narrow limits the establishment of the treaty of peace between the contending parties, through the mediation of the Cilician Syennesis and Labynetus, the massacre of the Scythian chiefs, and expulsion of the Scythians from Asia, and the siege of Nineveh.

Besides, we learn from Jer. xlvi. 1-12, compared with the generally received Hebrew and Chaldean chronology, that it was cir. 607 B.C. that Nebuchadnezzar defeated Pharaoh Neco at Carchemish; and we have reason to believe that the victor pursued the vanquished Egyptians to the southern extremity of Palestine. If Nineveh had not been already taken, it is at least possible, that Cyaxares and his Medes were so greatly superior to the besieged Ninevites, as to allow Nabopolasar to detach from the besieging host the greater part of the Chaldean confederates under his son Nebuchadnezzar, and these would be largely increased in Babylon and Chaldea, to encounter Necho at Carchemish.

If the Lydo-Median war was terminated by the eclipse of September 30, 610 B.C., would there be time for bringing the siege of Nineveh to a close soon enough for Nebuchadnezzar to march against Necho in 607, seeing that there is a tradition that the siege was one of three years? Yes, on the Oriental mode of computing time current as time complete. If Cyaxares had commenced the investment of Nineveh in the summer of 609, had continued it during 608, and taken the city even so early as April or May 607; or, if the siege had been begun in the second half of the twenty-sixth year of the reign of Cyaxares, had continued the whole of his twenty-seventh, and

* *Quart. Jour. of Proph.* April, 1857, p. 197.

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ended before the close of the former half of his twenty-eighth year, the Orientals would not have hesitated to describe the siege as of three years' continuance. Berosus, who mentions the early victories of Nebuchadnezzar over the Egyptians, Jews, and Syrians, and the death of Nabopolasar while his son was in Syria, makes no allusion, in this part of his history, to Cyaxares and Nineveh. It would, therefore, be rather consistent than otherwise, with Berosus, to suppose that Nineveh had been taken before Nebuchadnezzar marched against Necho.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—I wish to notice what appears to me to be an error in Auberlen's work on the "Prophecies of Daniel," where he asserts that the Artaxerxes of Ezra iv. 7-22, to whom Rehum and Shimshai wrote a letter, stating that the Jews were building the rebellious "and bad city," was no other than Artaxerxes Longimanus.

The late Duke of Manchester appears to have held the same opinion, chiefly for the following reason: Because, as no mention is made of the temple, either in the letter of Shimshai, or in the reply of Artaxerxes, it must be concluded that the temple had already been rebuilt.

Auberlen writes: "The rebuilding of the city is expressly prohibited by the same Artaxerxes Longimanus, who afterwards granted it, owing to the slanderous reports of the Samaritans; for it is not Smerdis, *but Artaxerxes* (*Longimanus*), who is meant in this passage (Ezra iv. 17-23), and *everywhere else* in the books of Nehemiah and Ezra, when the name of ארתחשׁשתא is introduced" (p. 117).

It seems to me that the letter of Artaxerxes (chap. iv. 17-23), which peremptorily commands the Jews to cease from rebuilding the city, is really no proof at all that the Jews were actually occupied at that time in rebuilding the city. For assuredly Artaxerxes, who lived at such a distance from Judea, could know nothing of what was going on at Jerusalem, except through the communications of his officers in Samaria. Hence, the royal letter was only a mere echo to that of Rehum—if the latter was false, the former was absurd.

We must, therefore, exclude the king's epistle from the discussion, and consider the case to be Rehum *versus* Ezra.

The accusation of Rehum is—"The Jews are building the rebellious and bad city" (chap. iv. 12).

The reply of the king is—"Command these men to cease from building the city" (chap. iv. 21).

The practical result—"Rehum and Shimshai went up to Jerusalem in haste unto the Jews, and made them to cease by force" (chap. iv. 23).

There is certainly no mention of the temple here, and this silence might be accepted as strong presumptive evidence that the temple had already been completed in the reign of Darius Hystaspes, and that this Artaxerxes was one of the successors of Darius, either Xerxes or Longimanus.

Let us now put side by side two important passages, of which the latter must be received as the true explanation of the former:—

"Rehum and Shimshai, having read the letter of Artaxerxes, hastened to Jerusalem, and made the Jews *cease* by force and power.

Ezra thus explains what the work was from which the Jews ceased:—

"Then ceased the work *of the house of God which was at Jerusalem.* So it ceased unto the second year of the reign of Darius king of Persia" (chap. iv. 24).

We thus find Ezra, who is certainly a much better authority than Rehum, assuring us that when Artaxerxes wrote the letter of which we have been speaking, the Jews were employed * in rebuilding the temple; a proof, there-

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* The original word for work, in the phrase, "Then ceased the *work* of the

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fore, that this royal letter was written not only before the second year of Darius, but also before his accession to the throne.

It is also obvious to conclude from the words, "There was a cessation unto the second year of Darius," that in the second year of Darius was resumed the work which had been forcibly stopped in obedience to the letter of Artaxerxes. But we learn from Haggai i. 14, 15, that in the second year of Darius the Jews set themselves earnestly to work again "in the house of the Lord of hosts their God." The Jews did this "in obedience to the voice of the Lord their God," nor were they, in thus acting, disobedient to their lawful sovereign, the king of Persia. For Cyrus had rather commanded than permitted the Jews to rebuild their temple, and Artaxerxes, without naming the temple, had merely forbidden them to rebuild their city.

If one class of writers argues from Rehum's entire silence concerning the house of God, that the temple must have already been rebuilt, may not others, with equal right, argue from Ezra's entire silence concerning the city (chap. iv. 2), that when Rehum received the letter of Artaxerxes, the Jews, if not exclusively, were chiefly and especially occupied in rebuilding the temple, a work which they *afterwards* resumed in the second, and completed in the sixth year of Darius Hystaspes?

Auberlen's own words go far to solve the difficulty, when he speaks of Rehum's letter as containing the *slanderous reports* of the Samaritans. The Samaritans, on two other occasions, endeavoured to hinder the Jews from rebuilding the temple (Ezra iv. 4, and v. 3). Rehum and his associates may have thought that, if they had complained of the Jews merely with reference to their temple, Artaxerxes might deem the matter unworthy of his notice. They accordingly, by their slanderous misrepresentations and exaggerations, led the king to suppose that the Jews were busily engaged in rebuilding the fortifications of their city, with the ulterior view of shaking off the Persian yoke. They thus obtained a decree for putting a stop to the erection of the walls, and having might on their side, on the strength of this decree against the city walls, compelled the Jews to cease from building the temple.

As the text of Ezra now stands, it would appear beyond reasonable question, that we have, in the fourth chapter, four successive Persian kings, in their regular chronological order—Cyrus, Ahasuerus, Artaxerxes, and Darius Hystaspes. No candid reader will doubt that Ezra believed each of the two intermediate sovereigns, Ahasuerus and Artaxerxes, to have possessed the same supreme authority over Media, Persia, Babylon, Samaria, and Judea, as Cyrus before them, and Darius Hystaspes after them. According to Herodotus, and, according to Æschylus, in his "Persæ," Ahasuerus must have been Cambyses, and Artaxerxes Pseudo-Smerdis.

The short reign of Pseudo-Smerdis, of seven months, may seem not to afford sufficient time to include all that Ezra, in his fourth chapter, states to have happened in the reign of Artaxerxes. It has been, however, supposed by some writers, and surely not on insufficient grounds, that when Herodotus says that Pseudo-Smerdis reigned seven months, he intends to mark the time between the death of Cambyses and the assassination of the Magian usurper, and that the latter may have seized the Persian throne, and have assumed

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house of God," is עֲבִידָה. This word undoubtedly denotes the *religious service* of the temple, in Ezra vi. 18. But the same term is also used with reference to the building of the material structure of the temple in Ezra v. 8, and vi. 7. No one will contend that it was the object of Rehum and Shimshai to put a stop to the daily worship of the Jews. No, they forced the Jews to cease from the work of their yet unfinished temple; and the very fact that the temple was yet unfinished, is satisfactory evidence that this interruption took place before the sixth year of Darius, when the house of God was completed, and doubtless before his accession.

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the royal title of Artaxerxes, two or three months before the decease of Cambyses.

Some have objected, on the ground of the utter discrepancy of the names, to identify Ahasuerus and Artaxerxes with Cambyses and Smerdis. Dr Hales observes that Ahasuerus was a title, rather than a proper name, and "that it was applied to Xerxes * (Ezra iv. 6); to Artaxerxes Longimanus in Esth. i. 1; and to Astyages, the father of Cyaxares, or of Darius the Mede." Arsaces, son of the second Darius and Parysatis, on ascending the throne, took the name of Artaxerxes, and afterwards received the popular addition of Mnemon. And, in a life of Alexander the Great, Archdeacon Williams writes:—"Many Persians came over to Alexander while remaining at Susa, and informed him that Bessus had assumed the distinctions peculiar to the King of kings—the upright tiara, the robe with the intermingled red, white, and purple stripes, and the *royal name* of Artaxerxes."

The Apocryphal books are in general worthless authority, and it is little to the credit of English Protestantism that they should still be allowed to be bound up in the same covers with the Old and New Testaments. The dishonour (unintentionally) so done to the Word of God is very feebly set forth in the words of Joseph Milner, the Church historian—that "the Apocrypha between the two Testaments is a shabby fellow between two gentlemen." I would, however, just observe that the pseudo-Ezra (1 Esdras ii. 16-30) evidently considers that the Artaxerxes of Ezra iv. 7-23, was the *predecessor* of Darius Hystaspes: he does not mention Ahasuerus.

In conclusion, it appears to me that, as the text of Ezra now stands, the following events are certainly arranged in their chronological order:—1. The letter of Rehum and Shimshai to King Artaxerxes. 2. The reply of Artaxerxes. 3. The journey of Rehum and Shimshai to Jerusalem, when they forcibly compelled the Jews to cease from the work of the house of God. And, 4. The resumption of the work of the house of God in the second year of Darius (Hystaspes). If so, Auberlen errs in thinking that the Artaxerxes of the fourth of Ezra must be identified with Longimanus—perhaps the highly-gifted writer of the noble work on "the Prophecies of Daniel and the Revelation of St John," may, on fresh consideration, agree with me.

A CONSTANT READER.

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* Josephus, if I recollect aright, asserts that the Samaritans wrote a letter against the Jews to Xerxes in *the beginning* of his reign. This may probably have led Dr Hales and others to suppose that Ezra is speaking of Xerxes, when he says—"And in the reign of Ahasuerus, in *the beginning of his reign*, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem." The immediately preceding verses may appear to allow us to suppose that Ahasuerus was either Cambyses or Xerxes. "Then" (in the reign of Cyrus) "the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus the king of Persia, even until the reign of Darius of Persia." It is obvious that the succeeding verses may be either explanatory of these, shewing how the Samaritans succeeded in frustrating the great purpose of the Jews in building their temple, which I believe to be the correct view, and that Ahasuerus is Cambyses—or they may be thought to carry on the history after Darius, so that the sixth verse might be rendered, "And also, afterwards, in the reign of Ahasuerus or Xerxes," &c.; and thus the Artaxerxes of the *seventh* verse might be supposed to be Longimanus, the son and successor of Xerxes. But be this as it may, I think it impossible, as our present copies stand, to identify the Artaxerxes of the *eighth* and following verses with any successor of Darius Hystaspes. Auberlen also may think that Josephus required us to identify Ahasuerus with Xerxes, and this may have assisted in disposing him to identify the Artaxerxes of the fourth of Ezra with Longimanus.

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Poetry.

THE CROSS AND THE CROWN.

No blood, no altar now;
The sacrifice is o'er,
No flame, no smoke, ascends on high,
The Lamb is slain no more:
But richer blood has flow'd from nobler veins,
To purge the soul from guilt, and cleanse the reddest stains.

We thank Thee for the blood,
The blood of Christ Thy Son,
The blood by which our peace is made,
Our victory is won:
Great victory o'er hell, and sin, and woe,
That needs no second fight, and leaves no second foe.

We thank Thee for the grace
Descending from above—
That overflows our widest guilt—
The eternal Father's love:
Love of the Father's everlasting Son,
Love of the Holy Ghost, Jehovah, Three in One.

We thank Thee for the hope,
So glad, and sure, and clear;
It holds the drooping spirit up
Till the long dawn appear:
Fair hope! with what a sunshine does it cheer
Our roughest path on earth, our dreariest desert here!

We thank Thee for the crown
Of glory and of life;
'Tis no poor with'ring wreath of earth,
Man's prize in mortal strife:
'Tis incorruptible as is the throne,
The kingdom of our God and His Incarnate Son.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1858.

ART. I.—READINGS IN FIRST CHRONICLES.

CHAP. IV. 1–23.—REMNANTS OF JUDAH.

A NONCONFORMIST of Canterbury, John Durant, writes a short treatise, in which he repeatedly speaks of Christ as "*restless* until He had appeared for us," even as He is now restless until The Day break. And this savoury writer explains his application of such a term to our Lord, by shewing how all along, from the very first, He was intimating His coming and making preparations for His coming. We are disposed to include such a portion of the Word as that before us in the number of proofs that the thought of redemption was ever present to the mind of our Great Head. For, in directing such a chronicle or register as this is to be written by the Holy Ghost, He has taken care to make it bear on the subject of His coming in the flesh, inasmuch as it is a document fitted to assure us of the fact that *Judah* (from which tribe Messiah came) was not dissipated and fused among the nations at the time of the Babylonish captivity, but was so carefully kept, that even the remnants of broken branches of its families were noted down. Nor is this all. A document like the present reads us a lesson as to His Second Coming also. For we shall see that it is meant to distinguish and put honour upon those of Judah who returned from exile to re-people the land in which Messiah was

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to appear; and in so doing, it reminds us of the reward awaiting all who give up houses and lands and friends for their Lord, in the day when He opens His book of remembrance.

Ver. 1.—"The sons of Judah; Pharez, Hezron,* and Carmi, and Hur, and Shobal."

We are familiar with these names already; they all occurred in chap. ii. 4, 5, 9, 19–50. But they are again brought before us in order to form the ground of three divisions into which the names about to be mentioned are intended to be parcelled. We are about to hear a few things concerning some that descended from these heads, beginning with the last first. The three divisions are as follows:—

1. Families from Shobal and his father Hur, ver. 2–4.
2. Families from Carmi and his great-grandfather Hezron, ver. 5–20.
3. Families from cotemporaries of Pharez, son of Judah, ver. 21–23.

We are aware that Bertheau has attempted to make out in these verses the exact number of *twelve* races, by constituting Coz, Chelub, and Kenaz the heads of new families. Ewald, also, tries the same, but does so by a different arrangement. Both attempts fail to convince the reader, being quite arbitrary; and even if they could be established, what would we gain by finding in Judah a subdivision into *twelve* families, in imitation of the twelve tribes? Far more important is Bertheau's idea that in this chapter we have recorded only a selection of names, and those the names of *persons whose descendants came up from Babylon.* We shall have occasion to make use of some of his references to Nehemiah and Ezra that go far to establish this interesting point: but we retain our own threefold division.

* We have made a mistake in our remarks on chap. ii. 24 regarding Hezron. We should have said that it appears that, soon after his marriage with Abiah, Hezron died, while residing at the town of which his descendants, the sons of Caleb, took possession at a later period, and to which they gave a new appellation, intended to combine commemoratively the name of Caleb and his wife, viz., *Caleb-Ephratah*—a felicitous combination, for it speaks of "Basket-store abundance." Hezron was a remote ancestor of Caleb's (ver. 9); but this verse seems to intimate that even before Israel left Egypt, Hezron had gone up to Canaan, and had died at the place afterwards known as *Ephratah* or *Bethlehem.* Interesting glimpse! It discovers to us the sons of Judah impatient of Egypt, and fain to anticipate the time of taking possession; and it shews us that one of the sites fixed on at the very earliest period was *Bethlehem!* Perhaps Gen. xxxviii. 1 may suggest a reason why Judah's grandsons visited that neighbourhood in preference to other spots, Adullam being very near Bethlehem, and the friendship between the Adullamite and Judah being cherished by his descendants.

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I. FAMILIES FROM SHOBAL AND HUR.

Ver. 2.—"**And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.**"

God is not as man, even in His commonest works. Man laboriously polishes the surface, or in erecting a building takes pains that the side which meets the public view shall present fine and finished workmanship, while the parts of the building that are in the background are left rough and often unsightly. But not so with the Lord in any of His works. You view the pomegranate-tree: every leaf is beautiful, as well as the whole tree—every flower, and every petal of that scarlet flower; and if you afterwards examine the fruit, the rind has its fine finish, the pulp is exquisitely coloured, order and skill strike the eye at once; and even each seed, though but as a grain, is perfect in its kind. This is God's handiwork. Nor is God less careful to exhibit minute care, and proofs that with Him there is no such thing as haste or neglect, in His moral arrangements and His doings towards men, especially His own people. He shews care and minute interest in them, both on the scale of a nation and of individuals—both when such a house as David's (chap. iii.) is the theme, and when others, obscure to man's eye, are to be remembered. As a specimen, we adduce this portion of the Word, wherein He writes down by inspiration a list of names that were to be read from age to age, because of their connexion with men who had done service for Him in their day.

There is no doubt that the Books of Chronicles were drawn up, or finished in their present state, about the days of Ezra. Now, on returning from Babylon to Jerusalem, Ezra (chap. ii. 47) and Nehemiah (chap. vii. 50) mention "sons of *Reaiah*," and the latter also mentions "*Zareah*" (or Zoreah, see chap. ii. 53) as one of the towns re-peopled (chap. xi. 29), no doubt, as in other similar cases, by the descendants of the former inhabitants. It may be, also, to *Lahad* that the town *Lod* (mentioned in Ezra ii. 33, Neh. xi. 35) owed its origin. For the sake of these self-denied men of Judah who came up from Babylon, there is honour put on their ancestry; or rather, they are honoured by being held up as worthy descendants of these old worthies of Judah.

Reaiah, in his peaceful valley (chap. ii. 52), begat *Jahath*, "Unity," perhaps at a time when all was peace and stillness around. *Ahumai* has a name that speaks of pastoral tranquillity, for it seems compounded of אָחוּ, "marsh reeds," and the word for "water," suggesting one whom his father would fain see "Growing up as among the grass." But then, as אָחוּ is an

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Egyptian term, and used originally of the bulrushes by the side of the Nile, it may hint something of the days when they dwelt in Egypt, which would account for his calling his son *Lahad*, "Oppression." These all dwelt at the Zareah, or Zoreah, referred to in chap. ii. 53.

Ver. 3, 4.—" And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazel-elponi: and Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the first-born of Ephratah, the father of Bethlehem."

It may be that *Hur*, whose son assisted in repairing the wall (Neh. iii. 9), and who was ruler of one-half part of Jerusalem, was a lineal descendant of this worthy. And so we find there an *Ezer*, the ruler of Mizpah (Neh. iii. 19), repairing the wall over against the going up to the armoury. And no doubt there were others who came up from Babylon, as well as those whose ancestors are here recorded—all of them descendants of Hur, even as these workers of earlier days.

"*These were,*" should be read, "*And these*"—*i.e.* add to the above the following, viz., the father of Etam, Jezreel, &c. This *Etam* has been supposed to have given his name to the rock Etam (Judg. xv. 8). It may be so; but he also gave his name to the town *Etam* that stood near *Bethlehem* (2 Chron. xi. 6). As the name means " Wild beast," or " Ravenous one," it may indicate that his father desired for his son a warrior's qualities, and the son may have been renowned both as founder of the town *Etam*, and author of some exploit at the hill, or rock, of *Etam*. It is at that town that Josephus places Solomon's Gardens, near the spot well known at this day by the Pools of water, and very near Bethlehem. The name of two of his sons may have had connexion with the locality in which he settled. *Jezreel*, " Seed of God;" *Ishma*, " Wasteness;" *Idbash*, " Sweetness:" The first tells of the father's desire to have a godly family; the second describes the region of his abode as he found it; the third tells what the spot became under his fostering care. That sweet valley is now called *Urtas;* every traveller knows it.

But who is this walking by her brothers' side? It is their sister, *Hazel-elponi*. She carries about in her name a precious lesson, worthy of him who called his first-born son *Jezreel;* for her name signifies, "*The shadow of God who looks at me!*" It was well to remind the returned captives from Babylon that they had among their ancestors one who bore this encouraging and trustful name.

Besides these, there are other "sons," *i.e.* descendants, of Hur. *Penuel*, " Face of God," was father of *Gedor*, " A fence;" and *Ezer*, "Help," was father of *Hushah*, "Stillness,"—names these,

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which, by their suggestive meaning, might well be recorded, and kept before their descendants in days of difficulty.

Hur is called "father of Bethlehem," though *Salma* gets that honour in chap. ii. 51. Probably Hur originated the scheme, and Salma carried it into effect. But let us not fail to notice how very frequently in this Old Testament record *Bethlehem* has come before us, in one form or other. No other town has come up so frequently. Remember chap. ii. 24, ii. 51, ii. 54, and here again. So Ezra ii. 21, and Neh. vii. 26. No doubt this was so, in part, because it was David's city, but partly also because it was to be the city of David's Son.

II. FAMILIES FROM CARMI AND HEZRON.

Ver. 5, 6, 7.—"And Ashhur (אַשְׁחוּר) the father of Tekoa had two wives, Helah and Naarah. And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah. And the sons of Helah were, Zereth, and Jezoar, and Ethnan."

None are mentioned by Nehemiah, of all who laboured with him to rebuild Jerusalem, more honourably than the men of Tekoah (chap. iii. 5 and 27), all the more that they did it unhelped by their nobles. Worthy descendants of Ashhur! the original rebuilder of their city (chap. ii. 24).

Ashhur's wife, *Naarah*, "Girl," bore four sons to him. *Ahuzam*, "Their possession," seems to tell his father's feeling that whatever else he wanted, still in this son he had acquired a desirable property: a son is his parents' possession. The other three seemed named with reference to circumstances in the locality: *Hepher*, "Digging" (the origin of the district *Hepher*, 1 Kings iv. 10); *Temeni*, "One who is southward;" *Haahashtari*, "The mule-driver." His other wife, *Helah*, "The adorned," had three sons—*Zereth*, "Splendour;" *Jezoar*, "Whiteness;" and *Ethnan*, "Gain." These seven sons of their ancestor might remind the men of Tekoah in Nehemiah's days of the occupations and trials of their forefathers, and of the "splendour" and the "gain" that accompanied their family history.

Ver. 8.—"And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum."

We read of *Coz*, a priest, in Ezra ii. 61, and in Neh. iii. 4 of a grandson of Koz, or Coz; the former unable to trace his genealogy, but the latter twice noticed, because of his exemplary and meritorious grandson, Meremoth.

Probably Coz, or Koz, was a brother of those mentioned in the preceding verse, this being a common mode of transition in the genealogies. Thus, chap. i. 17, vi. 28; and so (it is likely) chap. vii. 39, and other places, such as ver. 13 and 16.

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Coz, "A thorn," called his first son *Anub*, "Clustered," like a cluster of grapes; the next, *Zobebah*, "Going slow," or "The sliding one;" and the third, *Harum*, "Height"—for reasons we cannot ascertain. Harum founded a place called *Aharhel*, "Behind the wall," perhaps because well fortified; and his descendants formed many families. It was, in all probability, out of the bosom of one of these families at *Aharhel* that *Jabez* sprang, the man who is about to be particularly mentioned—*Jabez*, "Sorrow," a singular descendant of *Coz*, "Thorn," fitted to remind the men of later days what their fathers had suffered, and how they had become illustrious by bearing well their sufferings.

Ver. 9, 10.—"**And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.**"

This blessed descendant of Coz has got a pre-eminent place by being set before us here so unexpectedly. He was "*more honourable*" in life and heart "*than his brethren;*" and his position in the record exhibits him in the position of honour. Like Isaac, he had his name from his parent, and yet also from circumstances in his after lot. Isaac, "Laughter," got his name before his birth from God's taking notice (Gen. xvii. 17) of Abraham's laughter, and yet also because (chap. xxi. 6) at his birth his mother was so filled with joy. *Jabez* gets his name from peculiar pangs attending his birth, his mother feeling like Rachel; and yet, too, his name is evidently appropriate to the complexion of his life; for he is a somewhat melancholy man. The term for "sorrow" is properly עֹצֶב, and the sacred writer intimates that the name Jabez is from that root by transposing the letters. That he had any connexion with the scribes who dwell at *Jabez* (chap. ii. 55) is not once hinted, and is not at all likely.

It was useful in the days of Ezra and Nehemiah to bring forward to the men of Judah a character like this—an old worthy, rescued from oblivion, a forefather of their own. It was every way useful to present to their view one who, nurtured in sorrow, had been led to the Hiding-place, and had learned to pour out his soul to the God of Israel, instead of uttering his complaints to man. It was surely well to produce a fresh case of faith and prayer in days of trouble, and that in the instance of a man of Judah who in the end gained what he sought. It was well fitted to encourage the remnant from Babylon to

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pray for "the enlarging of their coast;" and it was most appropriate, too, for them to be taught by the lips of Jabez to pray to be kept "from evil;" it was best of all to learn from him that they might expect success and final deliverance by simple dependence on the God of Israel.

But Jabez speaks of more than all this. He is an illustration—we might almost venture to say, a type—of One greater than himself who was yet to appear, "more honourable than His brethren," and yet "a man of sorrows" from His birth. May we not say that this touching episode is inserted here in order to preserve to us a foreshadowing of Him who was to come and save? Christ's sorrow is here—Christ's cries and prayers are here, yea, his lifetime of prayer; Christ's simple dependence on Israel's God alone; Christ's longing to have His coast enlarged, His foes and His people's thrust out; Christ's triumph, too—His request granted, His coast enlarged, Himself for ever lifted up above the reach of evil! Is there not a sketch here, however dim and faint, of the Cross and the Crown? of the Son of man's suffering, and the Son of man's triumphant entrance on His wide, universal dominion?

It has been noted by commentators that Jabez does not take up the name of *Jehovah*, but only of *God*, אֱלֹהִים. But "*God of Israel*" is every way as emphatic as *Jehovah*, and most appropriate when the person who prays is asking God to do such things as He did in the days of old.

Ver. 11, 12.—"And Chelub the brother of Shuah, begat Mehir, which was the father of Eshton. And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-naash. These are the men of Rechah."

Again we recognise one here who bears a name well-known in the times of Nehemiah and Ezra. *Paseah*, in Nehemiah's days, was the man whose son (chap. iii. 6) helped to repair the old gate of Jerusalem, doors, locks, and bars; and very gratifying it would be to him and his son to find their ancestor sought out on their account.

Chelub is "Basket-maker," say some; according to others, "Basket-keeper," or "One provided with a basket"—a name implying provisions and stores. He was not the same as *Caleb*, who is called sometimes "brother of Jerahmeel" (chap. ii. 42), and oftener, "son of Jerahmeel." This man is quite another person, and is designated, for distinction's sake, "*brother of Shuah*," a man of Judah who bore a name like the old name of one of Keturah's sons (chap. i. 32), *Shuhah* (שׁוּחָה) being the same as שׁוּחַ. This man's eldest son was called *Mehir*, "Purchased"—a fine name for a Christian man to adopt—bought with a price!

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Mehir's son, *Eshton*, "Fiery," begat *Beth-rapha*, "House of healing;" and *Paseah*, which might mean "Lame," but may refer as well to the "*Passover;*" while *Tehinnah* speaks of "Supplication," and gave birth to one whose name, *Ir-naash*, signifies, "City of the serpent." Who can help feeling that the father who gave these names delighted to recall Israel's past history and God's ways? The healing—the passover—the supplication—and the hint of the serpent, too, all declare this. Nehemiah and Ezra would wish such memories to revive in their time.

"*These are the men of Rechah.*" What this means we cannot tell; it is literally, "These are men of רֵכָה." It may be the name of a place known at that time, and its signification is "*Tenderness.*"

Ver. 13, 14.—"And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath. And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen."

"*The valley of craftsmen,*" or Charashim, at once reminds us of Nehemiah's time (chap. xi. 35). That spot, peopled again in his day by returning exiles, who had taken down their harps from the willows of Babylon, had been occupied and made famous in early days by ancestors of these exiles who are here mentioned. And among these *Seraiah's* name was one familiar—*e.g.* Ezra ii. 2, and vii. 1, and Neh. xi. 11. *Joab*, too, in Ezra ii. 6, and Neh. vii. 11, may have had some connexion with the Joab here; and the *Mehunim*, or, more strictly, *Meonim*, of Ezra ii. 50, may have had connexion with *Meonothai.*

We read in chap. i. 36 of a son of Esau, who bore the name *Kenaz.* Living near the border of Edom, this man of Judah may have got his name from some reference to that Edomite chief. (See Shobal, chap. i. 38 and ii. 50, in like manner.) He was a younger brother of *Caleb* (Judg. i. 13), so that his father's name must have been Jephunneh (ver. 15).

Othniel is "Lion of God!" the very name that suited the conqueror of Kirjath-sepher (Josh. xv. 17). *Seraiah* is "Prince of Jehovah." *Hathath* is "Terror." All very warlike! all becoming men who breathed the spirit of Judah's lion! and worthy to be recorded even for the sake of rousing up, in the more languid men of Nehemiah's days, something of their father's spirit.

It is supposed (see ver. 8) that Hathath begat *Meonothai*, whose name, unlike his father's, expresses something domestic, "Belonging to the dwelling;" while his son's name, *Ophrah*, "The fawn," is equally pacific. *Joab*, "Jehovah is father,"

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turned his thoughts to the useful arts of life. He taught his children and dependents to use implements of art and skill. That must have been an interesting valley, where you ever heard, not the sound of trumpet, or of clang of sword and shield, but the hum of artificers and the ringing of their hammers. But where in Judah this "*Valley of Charashim*," *i.e.* Craftsmen's Valley, was situated, is not known.

Ver. 15.—"And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz."

In chap. ii. 42, we had only *descendants* of this Caleb; here we have his real sons, his immediate posterity. And so, we found him described in chap. ii. under the character of *descendant*,* or son, of Hezron; but here we have his own proper father, *Jephunneh*, "One who is looked upon," greatly regarded; or, as others, "Versatile; one who can be turned about." His sons' names are expressive:—*Iru*, "Watchful," or "Active;" *Elah*, "Oak-tree;" *Naam*, "Pleasant." *Elah* bore an Edomite name (chap. i. 52), and gave the Edomite name of one of his relatives (ver. 13) to his only son. He called him "Kenaz," or "*Ve-Kenaz*." This may have been equivalent to our way of putting "*junr.*" to the name of a younger person who bears his father, or uncle, or cousin's name. This man was not "*Kenaz*" properly, but "*Ve-Kenaz*," or "*Ukenaz;*" *q.d.* another Kenaz, another "Huntsman." Just as the modern Jews call their intercalary month, "*Ve-Adar*," the second Adar; and those of old distinguished the foreign Dan from their own by calling it *Ve-dan*, Ezek. xxvii. 19 (Hebrew).

It was surely well to bring *Caleb* often forward to the view of the men of Judah who had returned from Babylon—that man who "followed the Lord fully," and earned the reward. The very mention of his name was like summoning Judah by a trumpet-sound to follow the Lord fully in their day, and enter in due time on the "recompence of the reward." Let it have the same blessed effect on us in our day.

Ver. 16.—"And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel."

Jehaleleel, "God be praised!" may have been a son of this *Ve-Kenaz*. His name reminds us of the patriarch in chap. i. 2, and that other in Nehemiah xi. 4. It was suitable in all ages—in the patriarchal time, or in the days of Caleb, or in Nehemiah's eventful times. His sons' names breathe a spirit of

* "*Son*" and "*daughter*" have frequently the sense of "*descendant*," as in chap. ii. 18. Thus, 2 Chron. xi. 18, "Jerimoth, *son* of David;" ver. 21, "Maachah, *daughter* of Absalom." So, Gen. xxix. 5, Laban is called "*son* of Nahor," though he was grandson. On the same principle, we find 2 Chron. xxviii. 1, in reference to King Ahaz, using the expression, "David, *his father*," *i.e.* ancestor; and in reference to Josiah, chap. xxxiv. 2, "David, *his father*."

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godly dependence: *Ziph,* "Bestowed;" *Ziphah,* "A loan;" *Tiria,* "Fear;" *Asareel,* "Blessed be God!"

Ver. 17.—"**And the sons of Ezra were, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah, the father of Eshtemoa.**"

There is a name here that carries us back to one in ancient days—*Epher,* the son of Keturah (chap. i. 33); while *Ezra* carries us onwards to the later days of Israel. Who was this Ezra's father we cannot tell; it may have been *Asareel,* the last-mentioned name. *Jether* is introduced thus in the Hebrew, "*And the son of Ezra was Jether.*" The name itself signifies, as in chap. ii. 53, "Excellency;" *Mered* is "Rebellion;" *Epher,* "Dust;" *Jalon,* "Night-lodging." Do these tell of circumstances in the family history? The first-born is *excellency,* in the parents' view; but lo! there soon rose *rebellion;* the *dust* is the humiliating place they must take, for they are strangers who *tarry but for a night.*

Jalon is a female name. She was mother to one who bore a familiar ancient name, *Miriam,* "Exaltation,"* mother also to *Shammai,* "Renowned," and to *Ishbah,* "Commendation," who in turn gave birth to a son called *Eshtemoa,* "Obedience." Let the men of Nehemiah's day remember what the expressive names of their ancestors teach; and let us learn along with them. The *father* of the three sons is not mentioned; but all these are descendants of the *Ezra* spoken of in the commencement of the verse. The next verse speaks of him still.

Ver. 18, 19.—"**And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.**"

The men of *Zanoah* were prominent in Nehemiah's day (chap. iii. 13), helping to set up the valley-gate and building a thousand cubits on the wall; and (chap. xi. 36) their ancient town was re-peopled at this time. They are here shewn that they had ancestors in early days who were no mean men. And with like considerateness, the men of *Keilah,* who (Neh. iii. 17, 18) appear among the returning exiles that came up to rebuild Jerusalem, are here gratified by a notice of their ancestry.

But there are difficulties here. The names themselves are obvious enough:—*Jered,* "Descent," an old patriarchal name (chap. i. 2); he rebuilds the town *Gedor. Heber,* "Companion," or friend, rebuilds *Socho; Jekuthiel,* "The fear of God" (*q.d. Eusebius*), rebuilds *Zanoah. Bithiah,* "Daughter of Jehovah,"

* This may, however, have become a man's name also, as in the case of Timna; see chap. i. 51, and note.

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is one of this circle, who, with *Jehudijah*, "The woman of Judah," and *Hodiah*, "The praise of Jehovah," hold a position which we must try to ascertain. *Naham* signifies "Repentance," or "Consolation." The rebuilder of *Keilah* is called "The Garmite," probably founding a town that bore the name *Gerem*, "Bone," or "Strength." His brother *Eshtemoa* (so called from the relative of the same name, ver. 17) founded a town whose name contrasted with his brother's town, being *Maacah*, "Oppressed," and from it he was called "The Maachathite."

But let us return to the peculiar difficulty of these verses. Some have tried to identify the three names, *Jehudijah*, *Bithiah*, and *Hodiah*. This cannot stand examination. On the other hand, however, Jehudijah and Bithiah must be the same person, for the sons of the former are the sons of the latter also. The case stands thus. We have the relics of a singular story, fragments of a romantic history. A *daughter of Pharaoh* became the second wife of this man Ezra! She became a proselyte also; and hence she gave up her original Egyptian name, and was known as "His wife the *Jewess*" (הַיְּהֻדִיָּה); and, more significantly still, adopted as her new name, "*Bithiah*," "Daughter of Jehovah." Daughter of Pharaoh, yet *daughter of Jehovah!* Here is a soul rescued from Egyptian darkness. In the latter days, Egypt is to share in Israel's blessing, as Isa. xix. 23-25 so fully tells; and here are foretastes, even as chap. ii. 34. But how did *Mered* take her, if she was his father's wife? It is not possible for us, with so brief a record in our possession, to give a reply that is altogether satisfactory. It appears as if Mered had taken *Bithiah*, his stepmother, for his own wife after the death of his father. But we are inclined rather to understand "*took*" in the sense of *receiving into a home*. It is thus used, Gen. v. 24, Ps. xlix. 16, and elsewhere. Like the "ἔλαβε εἰς τὰ ἴδια" of John xix. 27, it may tell us that when this interesting believer in Jehovah, the God of Israel, was left desolate, Mered kindly took her to his own home, and treated her as if she had been his mother.

This difficulty being so far settled, the other is not so hard. In ver. 19, *Hodiah* is called "*sister* of Naham." Hodiah is thus made a female name, though it seems the same as Hodevah in Neh. vii. 43, and Ezra ii. 40, Hodaviah. But the Hebrew reads thus, "The sons of *the wife* of Hodiah." This wife of Hodiah was "*sister of Naham*"—a man, obscure now, but known in his day by some special mark. Her sons were Keilah and Eshtemoa.

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Was not Nehemiah led by the Spirit to make mention here of so many female names—Jalon, Miriam, Bithiah or Jehudijah, Naham's sister, and the wife of Hodiah—all in order to encourage the women of Judah and Benjamin who had returned from the Babylonish captivity? The women are not forgotten by the Lord. Especially let the case of *Bithiah*, daughter of Pharaoh, teach those who have forsaken kindred and earthly advantages, that the Lord remembers such, and will write them in His book for honour and reward at the Great Day. And if among the company of returning exiles there was some lonely woman of Babylon who had joined herself to the people of God, how fitted was a notice like this to cheer her heart; for here she might read the love, and see the open arms, of our God and Father.

Ver. 20.—"**And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.**"

Shimon, "Wilderness," or "Settlement," may have been of the family of Keilah or Eshtemoa. His sons were—*Amnon*, "Faithful," a name borrowed from King David's family, while at the same time expressive of the father's heartfelt satisfaction with the faithfulness of God. *Rinnah*, "Singing," is a good accompaniment. *Ben-hanan*, "Son of graciousness," and *Tilon*, "Gift," are equally significant.

A son of one of these was *Ishi* (יִשְׁעִי), a name in chap. ii. 31, "Having salvation." His sons are *Zoheth*, "Removal," and *Ben-zoheth*, "Son of removal"—shewing it was no new thing in Israel for men of Judah to feel themselves sojourners and pilgrims, driven to and fro. The names in this verse suggest thoughts that may have something like the effect of sympathy on the meditative soul; for they say, "Others have endured trials like yours."

III.—FAMILIES FROM COTEMPORARIES OF PHAREZ, SON OF JUDAH.

Ver. 21.—"**The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah.**"

Shelah, "Prayer" (שְׁאֵלָה properly), gave birth to the founders of two towns, *Lecah*, "Progress," and *Mareshah*, "Inheritance;" *Er*, "Watchful" (so called from his uncle who was cut off, Gen. xxxviii. 3), being the founder of the one, and *Laadah*, "Order," of the other. But Shelah was progenitor of another race:—

"**And the families of the house of them that wrought fine linen, of the house of Ashbea.**"

These were what we would call "*the corporation* of workers

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in fine linen;" literally, "the house of fine-linen-working." This corporation is spoken of as connected with, or the same as, "The *house of Ashbea,*" *i.e.* the house of those "who had *taken an oath*"—formed themselves into a society. In all this we have hints given of ancient things, though no more than hints; but the use of these hints we shall see forthwith. Let us in passing remark, that the garments of the priests and Levites would necessarily furnish employment to very many workers in fine linen.

Ver. 22.—"**And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.**"

More descendants still of Shelah:—*Jokim,* "The Lord shall raise up;" *Joash,* "Burning," as in chap. iii. 11; and *Saraph,* "Vehement;" along with "*men of Chozeba,*" those who settled at *Chezib,* the birth-place of Shelah (Gen. xxxviii. 5). Some say (*e. g.* Schultens on Proverbs xxx. 23) that these all were engaged in some exploit against *Moab,* and subdued a portion. But it is not this that בָּעַל signifies. It means that they became possessors of land there. And allusion to this fact is discoverable in Ezra ii. 6, viii. 4, and x. 30, and Neh. iii. 11, vii. 11, and x. 15, where we have a man of Judah bearing the name, "*Pahath-Moab,*" *the governor of Moab.*

Jashubi-lehem is a man's name, "One who dwelt in Lehem;" but afterwards became the name of a place. In some part of Moab, and at this place, *Jashubi-lehem,* dwelt (says the sacred writer) a remarkable company, a company of potters, and gardeners, and builders of fences. The notice of these is prefaced by the brief remark, "*And the matters are of old date.*" It is a significant remark. It conveys much. It is meant to declare that the employments of the corporation of *Ashbea,* and the employments of the others about to be mentioned, have the venerable stamp of antiquity upon them. They are gray with the moss of ages. They are like ivy-grown castles, or like aged oaks that have sheltered many generations under their shade. The very word used for "Ancient," עַתִּיק, is notable, as being that which in Dan. vii. 9, 13, 22, is used of "The Ancient of Days."

Ver. 23.—"**These [the families just mentioned in ver. 22] were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.**"

"*The king*" may refer to David; but to others also, like Uzziah (2 Chron. xxvi. 10), who imitated him, in attention to these pursuits. Some of these families followed the occupation of

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potters: some of them were gardeners and builders of fences, dwellers among the plantings and the fences: "*With the king, at his work, they dwelt there.*" *

These notices are given in order to encourage quiet industry in the humbler occupations and trades of life—in weaving, in pottery, in husbandry. The sacred chronicler is careful to tell that in days of antiquity they were all honourable; yes, so honourable, that the king by his presence encouraged them. For "*with the king*" is meant to let us know that he frequented the scene of their honest labours; it is an expression like 1 Sam. ii. 21, or Gen. xxiii. 4. Nehemiah, in his day, might commend these "ancient things" to the special attention and imitation of the returned exiles. He might say: "See how our king has in other days shewn his satisfaction with those who ply their vocation quietly, however obscure they may seem to be. Lay aside the ambition to be warriors. Be like these industrious ones of former days. Dwell peaceably in the land, seeking no great things for yourselves, but providing things honest in the sight of all men. Thus live, and thus wait for the Coming of Messiah, who shall tell us all things, and give us all things." In our day, shall not we also speak in the same strain? For our King approves of lowly service, and diligent labour, each man in his sphere trading with his talent. You need not be warriors, or mighty men of talent, in order to meet His smile and gain His reward. Our King, like David and like Uzziah, can delight in husbandry; our King takes pleasure in visiting the labourer, the shepherd, the fisherman mending his net, the gardener, the seller of purple. Only be found at your honest calling, "abiding therein with God," and waiting for the Second Appearing of Messiah the Prince, the King of kings, as they in Israel waited for His First Coming. And blessed is the man whom his Lord, when He cometh, shall find so doing.

Art. II.—THE REGENERATION AND THE WASHING.

There are only two passages in the New Testament wherein the word "*regeneration*" occurs. The one of these is in Matt. xix. 28; the other in Titus iii. 5. One would have thought from the singular frequency with which the word is used in ecclesiastical writings, that it must have been a com-

* Some propose to render this clause "dwellers at Netaim and Gederah." But their place of abode has been already defined in the previous verse.

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mon expression in Scripture; but such is not the case. It occurs, as we have said, only twice.

I. In the first of the passages where it is used, there is now almost no difference of opinion as to its meaning. No critic or commentator in our day will be found asserting that in Matt. xix. 28 it means the *New Birth*. All agree, or almost all, that it certainly means the Renewal of all things, the Renovation, Restoration, Restitution of things to the state elsewhere spoken of as the New Earth. The passage ought to be pointed thus: "*Verily I say unto you, That ye which have followed me shall, in The Regeneration when the Son of man shall sit upon the throne of his glory, also sit upon twelve thrones, judging the twelve tribes of Israel.*" Let us quote the opinions of a variety of writers on this point.

The Greek and English Lexicon of Dr E. Robinson has this remark: "In the New Testament it is spoken of the complete external manifestation of Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour." In confirmation of this view, it is usual to quote such passages from other writers as the following:—Josephus, in his "Jewish Antiq.," xi. 3, 9, says, that when Zerubbabel had told his countrymen that the king had permitted them to return from exile and repossess their own land and restore its cities, they spent seven days in mirth and rejoicings, feasting because of the re-occupation and "παλιγγενεσια" of their native country. Cicero, in an Epistle to his friend Atticus (vi. 6), about his restoration to home and fortune and dignity, calls it, "*hanc παλιγγενεσιαν nostram.*" Clement, in one of his Epistles, speaks of "Noah found faithful, and proclaiming to the world a *παλιγγενεσια.*" Philo, too, more than once uses the term; as when he speaks of the "*παλιγγενεσια* of Abel who was slain;" and when again he says, "We shall attain to *παλιγγενεσια*, made equals of those who have no bodies." (Quoted in the *Editio Hellenistica.*)

We turn to critics. *Campbell* on the Gospels: "I say unto you, That at the Renovation, when the Son of man shall be seated on his glorious throne, ye my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." He remarks, that we are accustomed to apply the term "*regeneration*" to the conversion of individuals, but *παλιγγενεσια* is a restoration of the face of things, a new form of the *γενεσις*, or creation. It tells of what is to be fulfilled at the resurrection, when there will be a renovation or regeneration of heavens and earth, when all things shall become new. *Alford's* note on the verse is: "He tells them prophetically that, in the new

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world, the accomplishment of that regeneration which he came to bring in (see Acts iii. 21, Rev. xxi. 5, and Matt. xxvi. 29), He should sit on His throne, and then they also should sit on twelve thrones." *Stier* says, "The regeneration, as appears from the explanatory clause that is added respecting the glory of the Son of man, is the renewal of the world, of the earth (hence the *Persian* translation has it directly, *in 'the New World'*), a restoration of the primitive state of things on the whole." *Bengel* is excellent: "Nova erit genesis, cui præerit Adamus Secundus, ubi et microcosmus totus, per resurrectionem, et macrocosmus, genesin iteratam habebit: conf. Acts iii. 21, Apoc. xxi. 2, Matt. xxvi. 29." *Olshausen* states his opinion thus: "The παλιγγενεσια denotes the coming forth of the βασιλεια from its concealment in the inner world of the spirit into the outer world, or the spiritualising of the outer world from within." *Kuinoel* has a long note to shew that the verse expresses the happy state of the kingdom of Messiah when Israel shall be restored, and the whole earth be brought to a new condition. *Poole* quotes one learned writer explaining it as "Regnum Messiæ, inchoandum post Resurrectionem Christi;" while another says, "Regeneratio sumitur pro mortuorum resurrectione." The *Syriac* version very definitely fixes the sense, "In the New World." The *Italian* version in the Polyglott is to the same effect: "Io vi dico in verità, che nella Nuove Creazione, quando 'l Figliuol dell' uomo sedera sopra 'l trono della gloria." So the *French:* "Lorsque le Fils de l'homme sera assis sur le trône de sa gloire dans le renouvellement." The *Spanish* also: "Quando en la Regeneracion se sentara el Hijo del hombre en el trono de sa majesta." The Vulgate leaves the matter doubtful; but Castalio translates, "In renovatâ vitâ, cum sedebit Filius hominis in suo glorioso tribunali."

Our Lord may have used the Hebrew term חֲלִיפָה when He addressed these words to His disciples, and Matthew has translated it here; for the beautiful and affecting passage in Job xiv. 14, "All the days of my appointed time will I wait till *my change* come," which has undoubted reference to the *resurrection*, seems to have furnished the expression. Job says there that his wish is to be hid in the grave from men and man's warfare of trial and grief; and to be remembered when the "set time" has arrived, viz., the time for bringing back the dead from their graves, the time which he had heard of from Enoch's prophecy of the Lord's coming with ten thousands of His saints. It is this *Resurrection-time* that he calls "his *change;*" and the Septuagint translators have given the true sense when they

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render it thus, "ὑπομενῶ εώς παλιν γένωμαι." What an appropriate epitaph for a believer's tomb! It is like the "*Resurgendi certissimâ fide*" of some monuments, and the "*Stellam illam splendidam et matutinam expectans*" of others. And this "εώς παλιν γένωμαι" is, in other words, "until I get my part in the παλιγγενεσια."* It is a phrase that indicates the sense in which the Hellenists would at once have understood the παλιγγενεσια. *Schleusner* refers to this passage, as well as to the others quoted above, and adds one from Lucian, not hesitating to state, "Nec dubitarunt viri doctissimi quin ita capienda sit hæc vox, Matt. xix. 28."

Thus far, then, we have sure footing. There can be no reasonable doubt as to the sense in which one of the two passages in which παλιγγενεσια occurs ought to be taken. There can be no doubt that it does *not* mean "the new birth;" it does *not* mean the change that passes on the soul at conversion. It *does* mean the future glorious change of all things at the restitution of all things. Let us, then, now proceed to the passage in Titus iii. 5.

II. "*The washing.*" Let us try to settle the sense of "Washing," λουτρόν. This word λουτρόν means (says Schleusner) the *bath* itself, the *water in* the bath, and the *washing* with that water in the bath, "balneum; ipsa aqua in balneo; lotura." To the same effect Robinson and other lexicographers. The word occurs but *twice* (like παλιγγενεσια) in the New Testament, viz. in Tit. iii. 5, and Eph. v. 26. It appears plain that, in Eph. v. 26, "λουτρόν" means "the *act of washing.*" The Word of God is there spoken of as cleansing the soul even as water does the body; the Word is used by Christ for this end. And that this ought to be agreed upon as the sense, in preference to "bath," we argue from two facts: 1. The Septuagint so uses it. Thus, "Like flocks, άι ἀνεβησαν ἀπὸ τôυ λουτρôυ, that come up from being washed (רַחְצָה)," Song iv. 2. The same occurs Song vii. 5, and no one ever gave the Hebrew רַחְצָה the sense of "bath." Then, 2. When "*bath*" or "laver" is to be expressed, the Septuagint never uses λουτρόν; it uses λουτρής. This latter is the name for the well-known "*laver*" in the tabernacle and temple, and occurs fourteen times in the Greek of the Old Testament,

* The חֲלִיפָה of which Job speaks is the same as that spoken of in Psa. cii. 26, when referring to the change that will make the old heavens become the New Heavens. The Arabic uses the word in regard to plants that at springtime are changed by new efflorescence. Paul may refer to Job's expression when, in 1 Cor. xv. 51, he says, "We shall be *changed.*" The Syriac there uses the same root חֲלַף. All these refer to the Resurrection-time.

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whereas "λουτρον" is never once applied to the *laver;* so that there is no good reason to be assigned for the preference some have shewn for the rendering, "*the bath* of the Word." After all, however, it is not matter of much importance. At the same time, it is good to feel somewhat sure, from Hellenistic usage, that in Matt. xix. 28 "*regeneration*" means "the renovation of all things," and in Eph. v. 26, "λουτρόν" means "the *washing,*" as our translators have rightly rendered it. The Hebrew New Testament uses בְּרַחוּץ, "by washing," as the old Syriac does: the French, in Bagster's Polyglott, "en la lavant d'eau." The Vulgate uses the word "lavacrum," which *may* mean "washing," but properly is what Luther expresses boldly, "Wasser-bad." But we need not dwell upon this point, as it does not at all affect the main matter on hand; only, we cannot help repeating that there is no ground whatever for doubting the Hellenistic usage. As certainly as "*regeneration,*" παλιγγενεσια, elsewhere means "renovation of all things," so "*washing,*" λουτρον, means elsewhere, in Hellenistic usage, nothing but "washing." Certainly, it does not mean in itself *baptism;* it has in it no necessary reference whatever to *baptismal waters,* or *baptismal font;* though that washing with water might be spoken of as figuratively shewing forth the washing of Christ's blood.

III. We are, then, prepared to approach Titus iii. 5, "*The washing of regeneration.*" And we at once ask, Would an unsophisticated reader of Scripture, one who had never heard of ecclesiastical disputes, or used theological terms, have thought of any other sense for the words here than he found them having in Matt. xix. 28, and Eph. v. 26? Would he ever once have thought of being regenerated by the baptismal font? Would he ever once have imagined that here is set forth the great doctrine of Baptismal Regeneration? No; he would say to himself, comparing Scripture with Scripture, 1. "This παλιγγενεσια must have reference to my Lord's use of the term in Matt. xix. 28. The peculiar word here must surely be speaking of that same subject." 2. Had the soul's renewal been meant, would not the terms employed have been adopted from John iii. 3, 5, where it is "ανωθεν," not "παλιν," and where γεννηθῇ, "begotten," never the simple γενηται, "to become," is used? 3. Paul had been exhorting (ver. 1, 2) Titus to bid those he was amongst be subject to magistrates, and not be troublesome to existing governments, though tempted by circumstances. This made the suggestion of the παλιγγενεσια appropriate, the time when all things shall be set in order in states and governments over all the earth; while the mention

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of their former guilt and polluting vices, ver. 3, made the "washing" come in very naturally. 4. As there is mention in next clause of the "renewing of the Holy Ghost," it is not likely that both clauses should signify the same thing; and if they do not state one and the same thing, if a tautology is to be avoided, I must take the first clause in its obvious reference to our Lord's "*Regeneration, when the Son of man shall sit on the throne of His glory.*"

We take, then, the clause to mean that *cleansing* which leads to the παλιγγενεσια.* It is *q.d.* the washing which prepares us for the restitution of all things; it is our cleansing in Christ's blood, by which we are fitted for future glory. Note well that "*washing*" is thus used in two remarkable passages: "*Washed* from our sins in His own blood;" and "have *washed* their robes and made them white in the blood of the Lamb" (Rev. i. 5, and vii. 14). In these passages, the *washing* is the prelude to the after glory; "*washed* . . . . . *made us kings*"—"*washed* . . . . . therefore, are *they before the throne.*" It is the truth expressed in Rom. viii. 30: "Whom he *justified*, them he also *glorified.*" In all these passages, the washing leads to the renovation of all things.

Those who interpret the clause of baptism, understand the words to mean, "By that washing on which regeneration attends"—that baptism which is followed up by, or which is the token of, regeneration—that baptismal washing which ends in regeneration. Now, we render it, "that washing in Christ's blood which is followed by the restitution of all things—that washing in Christ's blood on which the restitution of all things attends—that washing in Christ's blood which ends in the great renovation." Most truly does *Ellicott* say (though he takes the usually adopted sense of the words), "The genitive παλιγγενεσιας marks the *attribute*, or *inseparable accompaniment, of the* λουτρον, thus falling under the general class of the possessive genitive." He further says, "The renewing of the Holy Ghost must not be considered as merely *explanatory of regeneration*, but as co-ordinate with it;" and then, "the genitive *represents that which the* λουτρον *involves, comprises, brings with it, and of which it is the ordinary vehicle.*" Proceeding on this principle, but firmly adhering to the proved use and meaning of παλιγγενεσια, we insist on understanding the clause, "the washing of the Regeneration spoken of by the Lord Jesus"—

* One might ask, why is the article omitted? The answer is: the preposition preceding λουτρόν accounts for the absence of the article there; and if so with the governing word, then, according to usage, the word governed loses the article also.

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the washing that leads on to the new heavens and the new earth.

And while we maintain this to be the true sense, we ask, on the other hand, three questions. 1. Where, except in ecclesiastical writers who lived after the Apostles' day, is there any proof of παλιγγενεσια meaning aught else than it does in Matt. xix. 28? 2. Where is the scriptural authority for its alleged sense of *personal* and *individual* renewal? Is not this sense *imposed* upon the passage—not drawn from it? 3. Does not the next clause, "*the renewing of the Holy Ghost,*" state the doctrine of personal and individual renewal, just because in the former clause there was a statement of the general renovation of all things at the Lord's coming?*

On what an amazingly slim foundation has much said upon the great subject of *Baptismal Regeneration* rested! On this one text—this text so entirely different in meaning from what the advocates of Baptismal Regeneration have supposed! They have no right to speak of finding the word "regeneration," in their sense, in this text, even were they able to shew it in a thousand others. And it is something to dislodge them from this supposed impregnable fortress of their theory; for the use of the term has been mischievous. They play fast and loose with that word "*regeneration.*" Many of them make it something different from "conversion," something different from "renewal," something not quite the same as being "born again"—they cannot quite define what it is! Whereas, rightly understood, there is nothing here other than the setting forth of the blessed truth, that washing in Christ's blood secures all other blessings, onward to The Restitution of all things.

But how was Paul led to introduce the glorious truth of the restoration of all things into a passage like this? He had spoken, in ch. ii. 11–13, of that blessed hope, and the glorious appearing of the great God and our Saviour; and in ch. iii. 4 he had spoken of the "kindness of God our Saviour and His φιλανθρωπια," shining forth (ἐπέφανη, both in ii. 11, and iii. 4) on man, and bringing in salvation (ii. 11, and iii. 5, "saved"). Now, in that previous chapter, he joined together both subjects, the first and second coming of Christ, and so he does here also. For, going on to describe the special features of the

* Alford's annotation is worth notice. "The word παλιγγενεσια occurs only in Matt. xix. 28, and there in an *objective* sense;" but (he adds), "here it is *evidently subjective.*" We just ask, How? Why? What need? He goes on: "There it is the great birth of heaven and earth in the latter days; here, the second birth of the individual man." Again we ask proof of this latter sense, all the more since he adds, "Though *not occurring elsewhere in this sense,* it has cognate expressions."

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salvation, 1. *The blood* of Christ; 2. The renewing of the Holy Ghost; he is led to say of the "*washing*" in that blood, that it brings us to the blessed hope, for it secures a share to us in the *regeneration of all things;* and speaking of the "*renewing of the Holy Ghost*," he is led to say, that the Holy Ghost prepares us for that "*hope* of *eternal life*" of which we are become "the *heirs*." *Justification* and *Sanctification* bear us on to *Glory*.

May we not add, that it is pleasant to find Paul using Christ's term "Regeneration," inasmuch as (were it for no other reason) it tells how he was in the habit of reading what evangelists had already recorded concerning the Lord? And was there not, by that peculiar word, a note struck that would awaken the whole tune in his hearer's mind? He speaks of what our Lord spoke of—the παλιγγενεσια! Oh, blessed hope! blessed hope to us who have left houses, and lands, and brethren, for Christ's sake! Sweet consolation to us, who here in Crete find so much to try and tempt us! He reminds us, by that word, that when we were washed from sin we were at the same time pointed forward to the time when earth itself shall be freed from the curse of sin, by the coming again of Him who "makes all things new!" May we not say, "We are *washed into the new earth* wherein dwelleth righteousness!"

Art. III.—THE PROPHECY OF THE LORD JESUS.

FIFTH AND CLOSING ARTICLE.

"Time was," says Bishop Horsley, "when I know not what mystical meanings were drawn, by a certain cabalistic alchymy, from the simplest expressions of Holy Writ. While this frenzy raged among the learned, visionary lessons of divinity were often derived, not only from detached texts of Scripture, but from single words; not from words only, but from letters—from the place, the shape, the posture of the letter; and the blunders of transcribers, as they have since proved to be, have been the groundwork of many a fine-spun meditation.

"It is the weakness of human nature, in every instance of folly, to run from one extreme to its opposite. In latter ages, since we have seen the futility of those mystic expositions in which the school of Origen so much delighted, we have been too apt to fall into the contrary error; and the same unwarrantable license of figurative interpretation which they employed,

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to elevate, as they thought, the plain parts of Scripture, has been used, in modern times, in effect to lower the divine.

"Among the passages which have been thus misrepresented by the refinements of a false criticism, are those which contain the explicit promise of the Son of man in glory, or in His kingdom, which it is become so much the fashion to understand of the destruction of Jerusalem by the Roman arms within half a century after our Lord's ascension, that to those who take the sense of Scripture from the best modern expositors, it must seem doubtful whether *any clear prediction* is to be found in the New Testament of an event in which, of all others, the Christian world is most interested."

In our own times there are not wanting writers of considerable talent and influence who, having first accepted the interpretation of Matt. xxiv. being fulfilled in the destruction of Jerusalem, have applied the same principle to *all* those passages which speak of the Lord's personal return, and have thus got rid of the doctrine of the second advent, and many other events connected with it. This is a sad sign of the times. One can scarcely conceive of anything more calculated to neutralise, yea, nullify, the influence of some of the most solemn portions of God's Word. Yet this is only carrying out to its legitimate results the interpretation complained against in the above extract, and which I have endeavoured to exhibit and refute in previous articles.

While fully conscious that there are many imperfections in what has been written, yet I feel the utmost confidence that no criticism, or cavils, or strong assertions, or far-fetched objections, can touch my position, *that the Lord Jesus in* Matt. xxiv. *carries the mind forward to His own personal coming*. He who said of His absence and coming, "If it were not so, I would have told you," would not mislead His people by using language which *meant* an opposite event to that of which it so clearly *speaks*, using the *very same words* which are admitted by all who allow any personal advent to refer to that glorious event. There may be difficulties in explaining the whole chapter, but we can wait. We believe that the Lord meant what He said about His coming; we understand *that*, and *love it*. "Looking for His glorious appearing," and not making the ravenings of "the beast with great iron teeth" synonymous with His advent, we will patiently study His words, and seek grace, while waiting for more light, to feel the practical power of His watchwords and warnings. To me it appears that the attempt to force all the chapters in question into the narrow event of the war of Titus—to assert that all

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which our Lord foretold about His Church, Israel, and the nations, was fulfilled before the year 70—that the destruction of Jerusalem means the unparalleled tribulation—that the "signs in sun, moon, and stars" means the removal of the Jewish polity—that the coming of the Son of man *after* this tribulation, means *also* the destruction of Jerusalem—that the gathering of the elect by angels means the preaching of the gospel—that the types of the days of Noah and Lot apply fully to the Jews in the days of Titus—that the predictions and exhortations of our Lord (Matt. xxiv.) were all really applicable to Christians *then*—and, lastly, that a period of thousands of years must be placed between Matt. xxiv. and xxv., is a most difficult attempt indeed. This is the task before Mr Lyon and others, if they still determine "unhesitatingly to affirm that our Lord, in Luke xxi., Mark xiii., and Matt. xxiv., is not referring to His literal advent at the end of the world [query, age?], but to His spiritual advent for judgment on the Jewish nation." I am thankful to feel that my task is very easy as compared with this. I may have to confess, with regard to some passages, as Edward Irving once did, "What this meaneth I cannot say;" but Mr Lyon has, I think, "unhesitatingly" said of the Lord's words, "These do not mean what they appear so plainly to affirm."

Mr Lyon confines the Lord's prophecy in Matt. xxiii. and xxiv., to the destruction of Jerusalem, chiefly because the Lord has said, "This generation shall not pass, till all these things be done," or "fulfilled." But there are three other objections against the pre-millennial view, and in favour of his own, which I will first notice.

He asks, "Why does John, in his Gospel, make no reference to this remarkable prophecy? May not this circumstance, among others, have influenced him, that when he wrote his Gospel, which was long after the destruction of Jerusalem, he regarded it as accomplished?" Is Mr Lyon quite sure that John *did* write his Gospel long after it? It may be so, or it may not, but no argument can be founded on it. But suppose it was so, nothing is gained. Read the first seventeen chapters of John, and say, does John record scarcely anything written in the other evangelists? The miracles, the discourses, the conversations, the incidents, related by the beloved disciple are nearly all *new* communications. Only in his description of the death and resurrection of Christ is there any similarity. He leaves out the discourse on Olivet, but he records that in the upper room (John xiv.–xvi.) Both were prophetic. "In both the Lord treated of the *future* history of His disciples *after* His

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departure, and after the Comforter had come. In both He regards them as the separated family of God, left for a season to serve Him on the earth. In John He speaks of their heavenly standing, and their fruit-bearing relation to the Father and Himself. In Matthew He treats of their outward circumstances in the Church, Israel, and the nations in the midst of which their service was to be. In John they were taught principally respecting themselves, their own privileges, and their own blessings; in Matthew they learned the character of the things around them, in the midst of which they had to serve." To this I may add, that the Church of Christ can no more dispense with Matt. xxiv., and count it a worn-out piece of Jewish prophecy, than they can dispense with John xiv.–xvii., and its precious consolations.

Mr Lyon contends next, that because in Mark and Luke only one question is *recorded* as being asked by the disciples, viz., "When shall these things be, and what shall be the sign when all these things shall be fulfilled?" therefore, "in Luke xxi. our Lord is not answering the inquiry of His disciples regarding His personal coming, but their question respecting the destruction of the temple." But we have proved that the Saviour *does* refer to His personal coming in Luke xxi., and nothing can be clearer than that He places it, in Luke as in Matthew, *chronologically beyond* the times of the Gentiles, and connects with it "the redemption" of His people, which no doubt means the resurrection and rapture of the saints (Rom. viii. 23), and exactly *answers* to what is said in Matthew of "sending forth the angels to gather his elect." These *facts* are the best reply to this objection, that Luke does not speak of the personal advent. Mr Lyon's attempt to escape from the crushing evidence of Luke xxi. 24–28, by asserting that certain words are "introduced incidentally," cannot be allowed for a moment. Such a convenient method of dealing with a strictly chronological prophecy might be made to explain away anything.

But I have two other answers to make to this objection. If three passages of Scripture record the same event, or discourse, or questions; should we not take the *fullest* to explain the *rest?* There can be no doubt that the disciples *asked* both or all three questions (for some consider that there are only two). Mr Lyon admits that there are *three.* Why one evangelist should be instructed by the Holy Spirit of God to give all three, and the other two but one, and that in a somewhat different form, we may no more be able to account for than we are for some other variations of the Gospel narrative. The sceptic may cavil, but we will wait. Yet surely it is not wise

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to build a theory or system, or even to raise an objection on such a *variation.* Some writer has well observed, "We must bear in mind that, in the account of what followed these questions, we have in each evangelist the testimony of an inspired witness; but, in the account to be *collected from the joint testimony of all,* we have the witness of the Spirit to all that it was God's purpose to communicate, the whole of which it is our duty to believe."

I would also observe, that when we consider the whole future history of Jerusalem, as contained in the various prophets, we may safely infer that an answer to the question about *its* destiny would *include* answers respecting the Lord's coming and the end of the age. It is in connexion with her tribulation yet to come that the Lord Jesus will be revealed, and the present age close. Nor should we fail to notice that the disciples had heard the Lord speak of His coming (see Matt. xxiii. 39) *before* they put the question; therefore that event is included in their inquiry.

A third objection is raised by Mr Lyon, as follows:—"From the style of the Saviour's address to his disciples, it is such as must have conveyed to them the impression that *they themselves* were to witness the fulfilment of the prediction." He then quotes several passages in which the words "*ye*" and "*your*" are used. What "*impressions*" the disciples had we cannot positively say, nor is this of any consequence, because we are sure that they did not fully enter into the meaning of many of their Lord's words, nor learn to distinguish between things that differ, until *after* the Holy Spirit was given; who "brought all things to their remembrance," "led them into all truth," and "shewed them things to come!" But I am surprised that Mr Lyon should draw such an inference from our Lord's language, that because He uses the words "ye" and "your," therefore that all He foretold *must* be fulfilled before their eyes who heard His words. Did not Christ afterwards say to them, "Lo, I am with *you* always"? Yet *we* apply these words to ourselves now. Did not the apostle say to the Thessalonians, "*We* who are alive and remain;" and are there not many similar instances in which such words are addressed to persons in their corporate character? The Lord's prophecy begins with an instance of this kind, "*Ye* shall not see me henceforth till *ye* shall say, blessed be he that cometh in the name of the Lord." Was this fulfilled in those persons to whom it was addressed? Certainly not, but it will be fulfilled in those of whom they were the *representatives* nationally.

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Before leaving this point, I just ask attention to our Lord's address to His disciples in Matt. x. The words "ye," "you," and "your," are used continuously *without any break*, or intimation of change of person, from the 5th verse to the end of the chapter. There is no note of *time;* no intimation whatever but what all our Lord *then* said applied to His twelve apostles, and referred only *to the journey He then sent them on.* But who would contend for this? It is very evident that this chapter describes many things which relate to their history and trials after Christ should have gone from them. I think, also, that it goes on to other persons and more distant times, closing with a reference to "the recompense of reward." Yet the same "*ye*," "*you*," "*your*," is maintained throughout. Why should we not interpret Matt. xxiv. and Luke xxi. on the same principle? In fact, they cannot be *interpreted* on any other. This objection, therefore, has no force whatever.

I now come to a fourth objection, to which more attention must be given, as Mr Lyon and others consider it quite decisive against the pre-millennial view, and the application of this chapter to the Lord's coming. I allude to Matt. xxiv. 34. "Verily I say unto you, this generation shall not pass, till all these things be fulfilled."

I have already endeavoured to shew that Matt. xxiv. 30, 31, which describes "the coming of the Son of man in the clouds with power and great glory, sending forth His angels to gather His elect," can refer to nothing short of the second personal advent of Christ to gather His saints together unto Him (2 Thess. ii. 1). I have also produced a large amount of evidence to prove that Matt. xxiv. and Luke xxi. were not all fulfilled in the destruction of Jerusalem, but that the greater part of the prophecy is yet unfulfilled. I have shewn that almost all commentators are constrained to admit that the second advent of Christ is *the great event* referred to in this prophecy, and that the connexion between Matt. xxiv. and xxv. clearly proves this. If I have at all succeeded in these points, it follows that the sense which Mr Lyon puts on the 34th verse *is not the right one.* If the Lord Jesus is yet to come in the clouds of heaven—if His elect are yet to be gathered—if the last great tribulation is yet to come—and if these are some of the "all things to be fulfilled before this generation pass away"—then it is obvious that, in the sense which our Lord intended, the generation spoken of has not *yet* passed away. "We must, therefore," says Mr Birks, "reject this view as directly opposed to the plain scope of nearly half the prophecy, confirmed by the

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second inquiry of the disciples, 'What shall be the sign of Thy coming, and of the end of the world?'"

If I had no explanation at all to offer of this verse, which has perplexed such numbers of commentators, and at which infidels have scoffed in all ages, I should feel justified in saying to Mr Lyon, "*I am quite sure yours is not the right one.* Your key does not fit the lock. Your *bad* interpretation is worse than none at all." I believe the whole context, and all the parallel passages, are decidedly against Mr Lyon's view. I believe, also, that Matt. xxiii. 36, to which our Lord evidently refers, when he speaks of "this generation," is against it. The Lord says, "All these things shall come upon this generation." Now, I ask, did *all* the things of which Christ spake in that connexion, or Luke xxi., come upon the people then living? Let three facts be pondered before the question is answered. 1. Nearly all the adults who were living when Christ uttered this prediction would, in the course of nature, pass away before the threatened judgments fell upon Jerusalem. 2. From those Jews who then lived, more trophies of mercy were gathered during that time than perhaps any other forty years have since furnished from that nation. 3. It would be easy to point to many periods of Israel's history, in which their sorrows were far more severe than in that period, during which nearly all who rejected Christ's personal ministry passed away. I mean the time between the Lord's death and the *beginning* of the Jewish war. Mr Begg observes, "Before the day of the Son of man, desired by His disciples" (Luke xvii. 22–25), "He must first be *rejected* of this generation. Now, that He was and is rejected by *the Jews as a people,* admits of no doubt. But rejected as he was by that *nation,* he was not more rejected of that *generation* of Jews than any which has succeeded, but (as regards numbers who believed) much less." (See Acts iv. 14, xxi. 20, &c). Dr Bonar says, "That generation *did* pass away before Jerusalem was destroyed. That event did not take place till about forty years after our Lord uttered the words in Matt. xxiv. 34; and hardly any, save the children of that day, would be alive at that siege." John only, of the apostles, it is generally allowed, survived it. I see, therefore, no force in the following remark:—"If it was that generation that commicted the crime, as unquestionably it was, it must have been against that generation that Christ denounced the doom." In answer to this, I refer to the whole of our Lord's words in Matt. xxiii. 29–39, which teach, that the judgments, which had been accumulating for generations past, should *begin* to come upon those who rejected and crucified the

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Lord, and persecuted His servants; but should *continue to come* on the devoted race, whose house should be desolate, until they should as a nation no longer say, "Away with him, not this man!" but "Blessed be He that cometh in the name of the Lord." Many other prophecies confirm this view. Facts, stern facts, also confirm it. Israel, as a people, are still suffering God's judgments; and a vast many scriptures prove that they have yet to "wring out the *dregs* of the cup of trembling." But, "the Redeemer shall come to Zion," and so all Israel shall be saved."

While, on these grounds, I regret Mr Lyon's view of Matt. xxiv. 34, and would still do so could no other be offered, I am bold to assert that such is not the state of the case. There are many ways of viewing this difficult passage, neither of which involves such consequences and contradictions as the one I object to. I say "difficult passage," for critics and writers in various ages, and of opposite views on prophecy, have thus regarded it, and have not been forward to speak so "unhesitatingly" about it. Honest Tyndal, who, like Luther, applies the prophecy mainly to the Lord's personal coming, says, "Generation is here taken for that empire which was then chief of the whole world—that was Rome." This view answers little purpose, except to shew that he, with many others, could not apply it wholly to the Jews *then* living.

The principal views taken of the passage are the following: —*First*, That the words "this generation" refer to the people who will be living in Jerusalem when the events foretold in Matt. xxiv. 15–33 take place. Mr Birks quotes Mr M'Causland as holding this view. I have found it in a volume of the "Bloomsbury Lectures." A recent writer observes, "I think that our Lord means to say, that the generation of men upon the earth who shall be living to see the budding of the April branches (Luke xxi. 28–31), shall not have been taken from this life until they behold the summer fruits of these glorious events. The word here used often denotes, not what *was* in existence when the prophecy was uttered, but what would be in existence when the events predicted (see the context) should occur. The word translated *this* might have been, as in other places, translated '*that*,' or 'the same' (Luke i. 17–24; John i. 2)." The ancient commentator Trap also writes, "That generation that immediately precedes the end of the world. That this is the sense appears by the antithesis, 36th verse." *Secondly*, Mr Birks considers that the clue to the passage is found in the two distinct questions addressed by the disciples to our Lord, Matt. xxiv. 3, "When shall these things be? and

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what shall be the sign of thy coming, and of the end of the age?" He says, "The words will therefore admit of this easy paraphrase: This very generation shall not pass away till all these events which answer to the *first* inquiry shall be fulfilled. The irrevocable sentence of God is pronounced against the city and temple. Heaven and earth shall pass away, but these warnings shall not be unfulfilled. But with regard to that other day of which you inquire, and the sign of Messiah's return, no man knoweth, nor is the Son Himself commissioned to declare it. Watch and pray, for ye know not when the time shall be." Bishop Horsley also thinks that "all these things" might refer to the leading question, "When shall these things be?" as distinguished from "What shall be the sign of thy coming?"

I may just add here, that Bishop Hall and many other writers apply the words "this generation" to the people then living, but limit the words "these things" to the events connected with the destruction of Jerusalem by Titus, and make no scruple of referring xxiv. 31, and other passages, to the Lord's future coming.

A third view may be best expressed by referring to Mr Cunninghame. He considers the solution of this difficulty "to consist in a close attention to the word which is supposed to indicate the *complete fulfilment* of the prophecy in that generation." Considering it rather to signify "commencement, running into subsequent continuance of action," he proposes, therefore, as the more correct rendering of the verse, "This generation shall not pass away till all these things shall *be*,—viz., shall *begin* to be accomplished;" or, "This generation shall not pass away till all these things be *fulfilling*." In his "Dissertations on the Seals and Trumpets," and other works, he has stated and defended this view, and given authorities for it.

An excellent writer on prophecy, in a letter to myself, says, "I suspect that the true meaning of Matt. xxiv. 34 is, 'This generation shall not pass away till these things *be*,—not be fulfilled, but simply *be*, that is, begin to be fulfilled."

A fourth view is, that by generation we are to understand "nation or race," and so the words mean that the Jewish nation or people shall not pass away until all the things which Christ predicted shall be accomplished. They, as a nation, shall survive all persecution, change, scattering, and even Divine judgments, and shall exist the same corporate body, the same national "*ye*," to welcome Him whom their fathers

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rejected; and after being washed in "the fountain opened to the house of David and the inhabitants of Jerusalem," to sing, "Blessed be HE that cometh in the name of the Lord."

This is the view which Mr Lyon labours to overturn, but which, with *an important* addition which I will introduce hereafter, appears to me, without pretending to be fully positive, to be the true one. I will, after stating the subject a little more fully, shew my reasons for holding this view, and prove that it has been held by many learned men who were *not* pre-millennialists. An able writer observes, "that the word here translated generation is in the original *Genea*, and it is used both in the Septuagint and New Testament in two different senses. The first is generation in its *ordinary sense*, as in the *phrase* 'from generation to generation;' but, secondly, it is used in the sense of *family*, *kindred*, or *nation*, as in the following passages:—Gen. xxxi. 3, xliii. 7; Num. x. 30; Lev. xxv. 41; Psalm xxii. 30; Lev. xx. 18; Acts viii. 33; Jer. viii. 3; Psalm lxxii. 15; Num. xiii. 22; Jer. x. 23. The very same words which are in Matt. xvii. 17 translated 'a perverse generation,' are, Phil. ii. 15, rendered 'a perverse *nation*.' It would be impossible to affix the limited meaning of generation to the passages quoted above; and therefore, since the word in question (Genea) is evidently used in two senses, we must determine in each individual passage, as it occurs, which of these meanings it is intended to bear. Unless it can be shewn that *all* Matt. xxiv. and xxv. were fulfilled before the death of the individuals amongst whom our Lord was then speaking, the word *Genea* cannot here be fulfilled in the first of the senses we have mentioned."

I would here call attention to the fact, that Dr Johnson, in his larger Dictionary, gives five senses to the word "generation"— the second of which is "a family, a race;" the fourth, "a single succession;" and the fifth, "an age." In Wilson's "Christian Dictionary" (from which Cruden has mostly derived his meanings of various words), there are twelve different views given of the word "generation." The tenth is as follows:— "The nations of the Jews," and the text which he quotes and affixes to this meaning of the word as a *proof* text is the one in question, Matt. xxiv. 34. There can, I think, be no doubt but that, at the time of the translation of the Scriptures, the word generation was frequently used to signify "a family or race."

I will now adduce some evidence from Scripture that the word "Genea," rendered in our translation "generation," sometimes means "race" or "nation," and that, consequently,

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Matt. xxiv. 34 *may have* that meaning. And here it will be necessary to mention the important "*addition*" lately referred to, and to ask particular attention to it—viz., that the word "generation" has frequently connected with it a *moral* meaning, and that this is the case in the verse in question, "this generation shall not pass away," &c. The following passages shew that the word *is* used, in the more extensive sense, to signify race or nation, and also is used "to describe the two great moral classes into which mankind are divided." Speaking of the children of God, they are called "the generation of the righteous" (Ps. xiv. 5); "the generation of them that seek him" (Ps. xxiv. 6); "the generation of thy children" (Ps. lxxii. 15); "the generation of the upright" (Ps. cxii. 2). See also 1 Pet. ii. 9, "Ye are a chosen generation." Again, the wicked are called, and especially the Jews, "a stubborn and rebellious generation" (Ps. lxxviii. 8); "generation of vipers" (Matt. iii. 7, xxiii. 33); "evil and adulterous generation" (chap. xii. 39); "perverse generation" (chap. xvii. 17); "untoward generation" (Acts ii. 40). See also Prov. xxx. 11–13, "There is a generation," &c. Which shew how descriptive the word is of a *class*. Surely all these Scriptures cannot be limited to *one* generation of good or evil men; some of them, at least, refer to a *race*, with certain moral characteristics. Packhurst observes, "Generation is also taken for men of like quality and disposition, though neither of one place or age." He refers to Ps. xiv. 5, and other places, for proof. In Deut. xxxii. 5–20, Moses thus describes the people of Israel: "They are a perverse and crooked generation;" "they are a very froward generation, children in whom is no faith;"—the very words used by Paul to describe the world *in his day* (Phil. ii. 15). Those who will read with attention the Song of Moses, in Deut. xxxii., where these words are found, and consider its prophetic bearing, must see that the word, as used in ver. 20, cannot be confined to a single generation. It described them in our Lord's time, and it describes them now. For let it be well observed, that not only are the Jews in existence as a people or race still, but they exist the same kind of people, *morally*, as their fathers were—self-righteous, proud, covetous, rejecters of the Saviour; and there is full reason to conclude, that, in the last days, just before their conversion, they will become still more like what their fathers were in the time of our Lord, yea, in some respects worse, for then will Matt. xii. 43–45 be fulfilled.

But when this terrible national apostasy shall have taken

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place, and Israel shall have passed through the last great tribulation and terrible judgments (Dan. xii. 42), this *wicked* generation, as regards its moral characteristics, will pass away. The nation or race do not pass away; no, for the Lord hath said, "The seed of Israel shall not cease from being A NATION BEFORE ME FOR EVER" (Jer. xxxi. 36); and, again, Isaiah's closing words are, "As the new heavens and the new earth which I will make shall remain before me, saith the Lord, *so shall your seed and your name remain*" (Isa. lxvi. 22). The people of Israel, the very same "*ye*," *nationally*, who rejected Christ, shall say, "Blessed is he that cometh in the name of the Lord." These are called "the generation *to come*, and the people *which shall be created*" (Ps. cii. 18); again, "A seed shall serve him, it shall be accounted to the Lord for a generation" (Ps. xxii. 30). Are not the words "seed," "generation," "people," used in this passage synonymously? Again, "This is the generation of them that seek thee" (chap. xxiv. 6). All these passages will be found, on examination, to refer forward to the time of the Lord's reign, and Israel's restoration. In Isaiah lxv. 14, there is a reference to this change of the generations, considered *morally*, "The Lord God shall slay thee, and shall call his servants by another name." The characteristics and judgments of "the stubborn generation" are described in Isaiah lxvi. 1–6, and the birth and beauty of the new generation in the following verses, 7–14.

Many eminent critics and commentators have believed and taught, and some without reference to any prophetical view, that the word "generation" means "race or nation." Among post-millennialists may be numbered Mr Faber, who, in his "Sacred Calendar of Prophecy," vol. i., 263, 264, quotes various authorities for this use of the word. Dr Adam Clarke understands our Lord to say, "This race (the Jews) shall not cease to be a distinct people till all the counsels of God relative to them and the Gentiles be fulfilled." Mr Begg writes as follows:—"Of thirty-nine instances I have examined, in which this word occurs in the Greek New Testament, *twenty-two* are in Beza's Latin translation, rendered either by *gens* or *natio*, words always signifying people or nation." Dr Campbell reads, Matt. xxiv. 34, "Indeed, I say unto you, this race shall not pass until all these things happen." In Alexander Campbell's notes on Dr Campbell's translation, we have the following remarks on this word:—"Generation, race, or age of men, occurs forty times, and in the English version is frequently rendered generation, and once *nation* (Phil. ii. 14). Dr

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Campbell sometimes renders it race and generation. Much depends on the preference given to its meaning in Matt. xxiv. 34. It is enough for us to say, that either *race* or *generation* is the correct meaning of the word." Beza has translated it about twenty times *gens*, nation. The Rev. Hartwell Horne says of Beza's version—"On account of its fidelity, it has always been highly esteemed by Protestants of every denomination." In Mr Begg's letters, also in "The Annotator," vol. i., 221, 226, 301 pages; and in Mede's works, 752, several references are found to other authorities, including some classical quotations. Dr Doddridge takes Mr Lyon's view of verse 34, but mentions "Brennius and Mede, as having the honour to be followed in the *other view* by so great an authority as Dr Stoke."

To these post-millennial authorities, for the view that "generation" sometimes means "race or nation," I might add many pre-millennial writers. Among these are Mede, already referred to, who mentions Chrysostom and Flavius Illyricus as on his side. Mede quotes Jer. xxxi. 35, 36, considering that our Lord has reference to it in Matt. xxiv. 34. Mr Fry says, "The word rendered generation does not necessarily mean the co-existence of the same race of men, it also means a family or nation deriving their origin from one common stock." He refers for authority to Schleusner. Dr Bonar dwells on this passage in his reply to Dr Brown, and produces instances of learned men who took this view, though it is not exactly his own. Dr Auberlen, in his recent work, observes on this text, "Christ prophesies the continued existence of this unbelieving generation and its preservation, notwithstanding its dispersion among the heathen, even throughout the whole times of the Gentiles" (Luke xxi. 24). I might also refer to the works of Mr B. W. Newton, to which I am indebted for some valuable quotations already given; but I must not enlarge. Mede observes at the close of his remarks on this text, "I suppose here is enough for the signification of the word;" and then adds, addressing the objector, "so then *your argument thence is nothing*."

I close these observations by introducing part of a letter which I have received from one of the *best Greek scholars* of the present day:—

"I have no doubt that the expression of our Lord, 'this generation,' in Matt. xxiv. 34, is the *resumption* of what He had said in chap. xxiii. 36, 'All these things shall come upon this generation' (ἐπὶ τὴν γενεὰν ταύτην). Then, as carrying on the thought, He says, 'This generation shall not pass.'

"The notion is, I believe, the *race*, marked by the same

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moral characteristics. The denunciations of Matt. xxiii. still rest on that people, and will so rest until they shall say, 'Blessed is He that cometh,' &c.; and then chap. xxiv. 34 tells us plainly that their national conversion, &c., *cannot* take place until the fig-tree has budded, &c. Two passages may well be considered in connexion with Matt. xxiv. 34. Luke xvii. 25: 'This generation' describes the Jews so long as they reject our Lord. A Jew, a few years ago, founded on this the notion that if Jesus had been a true prophet, the children of those who rejected Him ought to have received Him. This argument would be plausible if 'this generation' meant the persons then alive, simply.

"Acts ii. 20: 'Save yourselves from this untoward generation.' The race *then living* can hardly be the nation, but rather the race, as possessors of certain moral features of evil.

"It is as well also to look at the places throughout the New Testament in which '*this* generation' is spoken of; some of them are parallel to those quoted.

"As far as the meaning of the *word* is concerned, the significations may be thus classified:—

"1. Birth; 2. Descent; 3. Race (or, a race); 4. Generation, as from father to son."

I think that I may now, with some degree of confidence, ask whether, with reference to a text so *confessedly difficult*, about which learned men so much differ, and concerning the meaning of which so many post-millennialists are decidedly *against Mr Lyon*, he is entitled to speak so positively as he does; and whether a system must not be very weak which rests so fully on such a text, with nearly all the context against his view. Surely Faber, Dr Clarke, Dr Auberlen, Mede, Beza, Dr Campbell, Mr Newton, Dr Tregelles, with *many others*, are entitled to as much consideration in point of scholarship as Mr Lyon, or any writers on his side.

By the way, should he not be the last man to rest his cause so much on what he considers the literal meaning of *one word*, after he has turned nearly all the chapter into a *figure?* All the solemn declarations of Christ respecting his "coming in the clouds, with his angels, gathering his elect with the sound of a great trumpet," &c., are made figures of a providential event; yet, when he comes to the *word* "generation," he is *ultra literal*, and will not allow the least latitude of interpretation. We do not wish him to turn the word into a figure, but only to study it in the light which Scripture affords, and to interpret it in harmony with the connexion in which it stands.

Is there not, then, good reason to conclude, that as Matt.

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xxiii. 39, furnishes the clue to the meaning of what Christ says about His coming in Matt. xxiv. 30, 31, so does Matt. xxiii. 36, furnish the clue to understand what He says about this generation in Matt. xxiv. 34? If Mr Lyon can prove that all the woes our Lord foretold in Matt. xxiii. 35, 36, were exhausted in, or "came upon," the *very people who stood round him* when He uttered these words, then he may be able to shew that the expression, "this generation," of 34th verse, means the same.

But, after all, as Dr Hamilton observes on another subject, "The question is not, who has got a *text* on his side? but, who has the *Bible?* Not, who can produce certain sentences torn from the connexion, and reft of the support which that connexion gives them? but looking at Scripture in its integrity, having regard to its general drift, as well as to the bearing of these special passages—who is it that makes the fairest appeal to the statute-book of Heaven?" The pre-millennialist fears not to be weighed in this balance. He is confident his system will abide this test. He no more doubts that the whole tenor of the prophetic Scriptures teach (even as does the prophecy we have contemplated) the personal coming of the Lord Jesus to set up a glorious universal kingdom, than he doubts that the Saviour came once in lowliness to make a complete redemption. And how can he doubt this: when *he* takes God's Word in the latter case, as *all Christians* do in the former, in its simple, literal meaning!

Art. IV.—THE DISPENSATIONS.

We have briefly noticed what appear to be the three principal offerings of the law, shewing the necessity of acceptability and atonement, as the constituent parts of any sacrifice that can take away sin, and also bring peace to the sinner, as the result of such a sacrifice offered for him. We proceed to notice other features which are revealed in the law, as characterising forgiveness of sin, either in the means of obtaining it, or in the blessed effects consequent on the use of such means.

In the great day of annual atonement, two goats were commanded to be presented before the Lord, the destiny of which was diverse the one from the other. The two were jointly one sin-offering (Lev. xvi. 5), exhibiting two distinct yet component

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parts of the work effected by a sin-offering. The first was slain, and his blood used to make reconciliation or atonement (16, 20), not only for the persons of the Israelites, but also for the place where they worshipped the Lord. In this, as in every other sacrifice of blood, it was that, and that only, that made atonement (xvii. 11). But another act is presented to our view in the other part of this sin-offering, viz., in the commands relative to the scape-goat. He was brought before the Lord, and all the iniquities of the children of Israel were confessed over his head, and thereby transferred from them to him, for they were put upon his head (xvi. 21); he then bore them away out of sight, into a land of separation, where they were to be forgotten for ever. As we abstain until we come to the remarks on the present dispensation, which we hope to offer, instituting a comparison between the type and antitype, either of this or any other sacrifice, or other part of the law, we invite you, dear reader, to realise in your own mind the gracious truths contained in these commands for the day of atonement: they are, sin atoned for, and sin transferred to another, and by him carried away.

But the sacrifices exhibit to us, not only God's requirements in the victim offered, and the result of the offering as it affects the sinner, but also the change produced in the heart of the sinner when he sees his forgiveness. Hence we have the thanksgiving, and the meat-offering. Praise to God, and devotion to His service, are neither of them a part of our natural state, but the contrary; for they manifest a change from the service of Satan to that of God. This is shewn in the very constitution of the thanksgiving-offering, which was not compulsory, as those already noticed, but voluntary on the part of the offerer, of his own will (xxii. 29). Thus we have the result of the knowledge of sin forgiven, the willing offer of praise to God on the part of the forgiven one. The thanksgiving-offering was one phase of the peace-offering (vii. 11, 12), shewing the connexion between peace in the soul and the emission of praise and thanksgiving, which flow from the soul that enjoys peace. The meat-offering also seems to put before us, not the taking away of sin, but rather the effect of atonement —in the devotion of the life to the service of God, when atonement has been made. This offering was an adjunct to all sacrifices of blood (Num. xv.), to all sacrifices where a life was taken, itself being an offering without the pouring out of the life-blood. It consisted of the fruits of the earth, which support life (xv. 4, 5, &c.), and would appear to be symbolical of the union that exists between atonement for sin and the dedication

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of the strength of our life to the Lord; indicating, as it were, that where the result of the first—*i. e.*, forgiveness—is experienced, there will be the second, as the evidence of that experience.

We turn now to the priesthood. Wherever a sacrifice is offered, there must of necessity be a priest to offer it. In the patriarchal dispensation, this office pertained to the chief ruler, whether of a nation or a family. Under the law, God set apart a body of men, to exercise the office for the whole house of Israel. There was one high priest, who had some peculiar sacrifices attached to his office, and the remainder were the priests, who offered the ordinary sacrifices. In the separation of the family of Aaron from among the children of Israel, to be priests, to the exclusion of all others, we learn the necessity for an offerer to be acceptable to God, of severance from sinners, as is expressed by the Psalmist, "The Lord hath set apart the man that is godly for Himself." The offerer, or priest, must be a holy man. The priest was clothed in garments of the Lord's ordering, which were called "holy garments." The holiness of the offerer must be apparent; he must be clothed outwardly in holiness, lest he bring dishonour upon God in his offering. The washings, so often repeated before ministering, were also symbolical of the same.

The priest, in his office, was likewise a mediator, to intercede for the people in the presence of God; shewing the necessity of a daysman or intercessor, to bring near those who were far separated from each other, as God and the sinner are. In this character, also, under the theocracy, before the time of the kings, and when there was no judge, the priest ruled for God over Israel; and here was the germ of the Melchizedec priesthood engrafted into the law. To this part of the priest's office belonged, likewise, the pronouncing of the blessing on the people, in the name of the Lord. There was, in addition to these, other things which pertained to the office of the high priest, all of which had their signification; as the bearing the breastplate of judgment, with the names of the children of Israel engraven thereon; the entrance into the Holy of Holies on the great day of atonement; the consecration, and the offering for himself. Like the sacrifices, all the priests were to be without blemish—to evidence the necessity of perfection and sinlessness in the offerer of sacrifices, in order to finding acceptance with God.

The tabernacle and its furniture were, we know, emblematical of good things then to come. In every part of it there was to be seen an "example and shadow of heavenly things;"

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hence the particularity of the command, "See that thou make all things according to the pattern shewed thee" (Heb. viii. 5). We conclude, therefore, that the tabernacle in its entirety, was a type of the whole economy of redemption, part of which is worked out in the present dispensation, and part remains to be, in that which will succeed the present. A few of the antitypes are presented to us in the writings of the Apostle Paul, and from these we may gather the others.

The feasts appointed in the Sinai covenant were seasons of rejoicing, either in remembrance of mercy experienced by the people of Israel, or as times when freedom and rest were proclaimed to them. There were three which may be called principal ones, because at them every male in Israel was commanded to appear before the Lord; these were, the feasts of the passover, of weeks or pentecost, and of tabernacles. There were also the other feasts, of trumpets; of the jubile; of the Sabbath of the seventh day, and of the seventh year; of unleavened bread, identical with the passover; the two feasts of first-fruits, after the passover and at pentecost; and the feasts of harvest and ingathering, identical with the feast of tabernacles.

There were also appointed in this covenant, ransoms, redemptions, estimations of vows, the official character of the next of kin, and some few other particulars; all of which, by God's help, we purpose reviewing in their relation to the new covenant, of which Jesus is the fulfiller, as sacrifice, mediator, high priest, and ruler.

Viewing all these parts of the Sinai covenant in connexion with dispensational truth, great light is thrown on the standing of the saved sinner before God, and the way in which he becomes individually interested in salvation. The Mosaic dispensation is one of the steps toward the glorious consummation of Eph. i. 10, one of the most important in all its features, and which has reference to the gathering in of Israel, the calling of the Gentiles, the reign of Jesus as son of David, and all the prophecies which can be fulfilled only in the seed of David. We call it the Mosaic dispensation, because we find in Heb. iii. 5, Moses spoken of as over the house; but Moses was not a party to the covenant, which was between God and the people; "Thou hast avouched the Lord this day to be thy God, and the Lord hath avouched thee this day to be his peculiar people" (Deut. xxvi. 17, 18). And so God made His dwelling-place in the tabernacle, and subsequently in the temple; and Moses was placed over this economy by God, who dwelt there amid the thick darkness. In this position, he "was faithful in all his house as a servant;" and hence we gather, that the pro-

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posed condition of the Lord's dwelling among his people, was that of faithful servitude. The relationship was that of master and servant. In this, however, they failed, as was foreseen, and a remedial scheme was conjoined with the principle of the law, for we find, in connexion with this covenant, the groundwork of salvation exhibited in the shedding of blood, which is ever the same in all the dispensations. But as it was not possible that the blood of bulls and of goats could take away sin, the full time came, when God sent forth His Son to perfect that which had been merely shadowed forth by different parts of the law, and to work out in His own person the salvation of the sinner.

With the coming of the Son of God, a new dispensation was set up, more spiritual than the Mosaic, as regards its characteristics; and in the simplicity of its requirements, contrasting forcibly with the laborious ritual of the Levitical law. This was—

IV. *The Gospel or Gentile Dispensation.*—Such is the designation of that economy under which we are at present living, and it is very desirable that the saints of God, while looking for the coming and glory of Christ, should have right views concerning the nature, excellency, and termination of it; also of the responsibility of those who live under it; and the obligations resting on those who realise its spiritual blessings. We shall do well to inquire at the Word of the Lord, what are its characteristics? wherein does it differ from the preceding one? and in what way is it linked with the coming one? If we mistake concerning the characteristics and close of this present dispensation, we shall not fully enter into its privileges, or exercise those lofty hopes to which we are begotten; while we shall be in danger of going back to what we should renounce; also, of aiming at and expecting what God has never promised on this side the Lord's return in glory.

Our first inquiry should perhaps have reference to the duration of this economy. At what period did it commence? When will it find its end? In speaking of the *duration* of the dispensation, we are not alluding to any dates, or any number of years, which may be supposed to refer to, or to constitute the times of it, but rather to the events we find in Scripture, denoting its commencement and its termination; and to the characteristics there revealed, as marking its progress.

In reading the prophecies of the Old Testament which speak of the coming of Messiah, we find the two advents of our Lord so blended, that it would seem almost impossible for any

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one living previous to the first advent, to discriminate between them; or to conjecture, that the interval of the present dispensation would elapse, consequent on the first, and previous to the second advent. The church of this dispensation is called in Eph. iii. 9. "the mystery, which from the beginning of the world had been hid in God;" and we may add, that the dispensation itself was equally a mystery, or thing hidden. In contemplating the history of the past, we arrive at a point which severs the Levitical dispensation from the present one; that point is the crucifixion of the Lord Jesus. The Levitical dispensation was characterised by the law, containing various parts, all pointing to the work of the Saviour: some of these have had their antitypical fulfilment in the present dispensation, and some will not receive it until the next. If we find an event which seems to put an end to the system established on Mount Sinai, we consider that that event must be the commencement of a new dispensation. We think that the crucifixion of the Lord did put an end to the sacrifices of the law, as it was *the* sacrifice which was offered once for all, to put away sin for ever (Heb. x. 12). True, the disciples do not appear to have seen this at the time, nor until the Holy Spirit was given unto them; then they saw it plainly (Acts ii. 23–36). If there were any Jew, however, who might have looked on the death of the Lord as the antitype of the sacrifices of the law, he would have thought it sinful after that to offer sacrifice. Here, then, was a change in the dispensation. We who look back can see that it was so. Yet, perhaps, the crucifixion may be considered as only the commencement of a change, and the resurrection a further step, for by it God declared that the Lord accepted the sacrifice, as in Rom. iv. 24, 25, He "raised up Jesus our Lord from the dead, who was delivered on account of (*δια*) our offences," or because we had offended; "and was raised again on account of (*δια*) our justification," or because we were justified. We may view these two events jointly as putting an end to the dispensation of Sinai, as regards the offering of sacrifice; and the present dispensation, commencing with them, may be said to have been fully set up when the Holy Spirit was poured upon the Church at Pentecost. The economy of the Lord's government of His house was then in full force, and whatever belonged to it at that time, has continued in principle ever since.

It has been said in an earlier part of this paper, that the mark of the setting up of a new dispensation is, a personal interposition of Deity to make a new revelation. The second avdent of the Lord Jesus will be such a personal interposition,

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and we believe it is *the* event which is to end the present dispensation. We do not limit the time of the end to a particular day. Many events are revealed, which appear to take place about the same period. We may not be able to tell the exact order in which they will occur, and we presume not to fix any date, for of "that day and hour knoweth no man;" but the grand event is the coming of the Lord, and to this our eyes turn as that which shall close the dispensation now existing.

For the time between the two advents of the Lord Jesus to the earth, it would seem that the theocracy is interrupted. The chosen people rejected the Messiah, who came to carry out God's purpose of government in the earth. He left them, and returned to His Father, and God's earthly dealings towards His people have been changed in their aspect. A people of another name have taken the place of Israel. The relationship of master and servant has ceased, and that of parent and child has been established. When Messiah shall return to Israel, the theocratic government will be resumed. They shall not see Him until they say, "Blessed is He that cometh in the name of the Lord." During this interval between Christ rejected from earth, and Christ coming again, there is to be the life of faith in God's people, and Christ unseen, the object of faith. He is absent in the heavens, and it is now the peculiar time of faith.

We might enumerate many characteristics of the present dispensation in connexion with the Lord's government of His household; but there is one which seems more particularly to exhibit this law or government, inasmuch as it is the centre of, and includes all the various portions of Divine truth; and that is the revelation of the Triune God. Doubtless the doctrine of the Trinity in unity of the Godhead is found in the Old Testament; but there was no distinct recognition of it by the Israelites in their worship, as there is in the command of the Lord Jesus, to baptize His people in the name of the Father, the Son, and the Holy Ghost. This revelation of the triunity of the Godhead was a further development of God's headship over His house and household. From it we learn the peculiar work of each Person in the matter of salvation. Hence we say that it includes every other doctrine, for all doctrines in the Word of God have reference in some way to one of the Persons of the blessed Trinity.

It had been foretold in the prophets, that the Lord purposed, by a new covenant, to be thereafter introduced, to perfect that which the Levitical covenant failed in, and to bring the earth and its inhabitants under His holy authority, making the house

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and the household complete in the beauty of holiness. This covenant, originally to be made with the same Israel who broke the old one, was intended, in its operations, to enclose within the circle of its blessings not only Israel, but also the Gentile nations of the world. Before, however, the time should arrive when the covenant would be in full force, another purpose of God is revealed in His taking out from the Gentiles a people for His name, who, with an elect remnant of Israel, also called out, compose the church of this present dispensation, which was before a hidden mystery, but is now made known. But as the blessings of the covenant were to be made sure to all the seed, not only to the children who will be the sons and daughters of God Almighty hereafter, in the perfection of covenant blessings, but also to the out-called church now; the work of Him who had undertaken to fulfil the Father's will, in order to obtain those blessings, commenced when, in the fulness of the time, God sent forth His Son to declare the way, and to effect the purpose of salvation. Viewing, in connexion, therefore, the revelation of the Holy Trinity and the new covenant of salvation as pertaining to the present dispensation, we are inclined to classify dispensational truth under three divisions:—

1. The work of the Lord Jesus in His humility, as the author and finisher of salvation.

2. The work of the Holy Spirit, as given to believers in this dispensation.

3. The election of God the Father, in choosing a people for Himself now.

We adopt the above order, instead of the usual one, for the purpose of connecting more immediately the Lord's work in redemption, with the types of the Levitical covenant; and of considering in this order, the work of salvation, as commonly brought out in the believer's experience.

1. *The work of the Lord Jesus in His humility, as the author and finisher of salvation.*—Jesus lived on earth a comparatively short life, and yet in that short life, the great work of salvation was wrought out. At its commencement, angels announced Him as the Saviour, bringing peace to men; and at its close, His own last words were, "It is finished." In looking at Him as the author of salvation, we are reminded of His words of old, "Sacrifice and offering thou didst not desire; then said I, Lo, I come." "He saw that there was no man, and wondered that there was no intercessor; therefore, His arm brought salvation." None could save but He, and He willingly undertook the work. In the Father's time, He came, and "began to do and to teach" (Acts i. 1) the work of salva-

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tion. The time He spent on earth was only the beginning of what He was going on to do, until the dispensation should close, and the beginning of what he would teach to the end of time; so that we are not to consider salvation as a thing begun and ended in this dispensation; but as beginning in the past, and going on to an eternity beyond the present. This is strikingly brought out in Heb. ix. 26, where the Apostle is arguing that the sacrifice of Christ took the place of all others, that it was *the* sacrifice of which all others were shadows; if it had not been so, then in the world's dispensations He would "often have suffered, but now once at the end of the dispensations (*τῶν αἰώνων*) He put away sin by the sacrifice of Himself." The world comes before us in this view as containing other ages during which sacrifice was offered; but now once at the end of these, the great atonement is accepted, and a new order with reference to salvation is introduced, and Christ is set before us as the only Saviour, the author and finisher of salvation.

The sacrifice of the Lord Jesus, then, was no new thing, as to its kind; it was, moreover, foreordained (Acts ii. 23) by God, who had it in His mind from the beginning; but it was new in its degree, for it was perfect, which characteristic had been wanting in all previous sacrifices. Into this perfection we purpose to look for a moment, as the apprehension of Him in His person and His work is blessed to the believer's soul, in proportion as perfection is evident to his faith.

The sacrificial work of Jesus combines many and varied parts to be apprehended; and in all there is perfection. Each part was typified by a separate sacrifice. Acceptance is seen in the burnt-offering. The sin-offering is divided into two portions, as shewn by the two goats in the day of atonement; the one to atone for sin by blood, the other to bear sin out of the sight of God. The effect of faith in the atonement is seen in the peace-offering; the individual application of the atonement, in the trespass-offering. The redemption of persons, and of lands, set forth the purchase, both of the Church and of the inheritance reserved for her. The jubile announces the proclamation of the gospel, telling of the sacrifice once offered by the Lord Himself. We cannot, however, now enter upon a minute investigation of all these in detail, our object being rather to shew the perfection of the sacrifice which He so offered. For this purpose we select the burnt-offering (Lev. i.), being the first in order, and between which and the others a great similarity exists as to their general features.

As has been observed before, the burnt-offering seems put first advisedly, for nothing in God's Word is out of place; and

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although perhaps the first thought that strikes a conscience-stricken sinner is, What will take away my sin? yet, with the Lord, the first question (we speak with reverence) would be, What shall I accept, or be well pleased with? The sweet savour of this offering tells of its acceptable character, and we look for the same in Jesus. The response is ready—"Christ hath loved us, and given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour" (Eph. v. 2). "Mine elect, whom my soul hath accepted" (Isa. xlii. 1). But the child of God is one with Jesus, and we love to trace this identity, being a privilege to which, in our new birth, we have a right. He is our elder Brother, for "He is not ashamed to call us brethren," and so it is true of us, that we are "accepted in the beloved" (Col. i. 6). In the work of the Lord, as shewn in this offering, He is both the offerer and the offering (Heb. vii. 27). The offerer came of his own voluntary will; and the love of Jesus is magnified in this, that when there was no sacrifice in which God could have pleasure (or accept), then said He, "Lo, *I* come, to do thy will, O God" (Heb. x. 6, 7), and to offer Himself. Herein indeed is love, not that we loved Him, but that He loved us. Oneness with Him demands our will to be conformed to His, and we by nature have no voluntary will; for since our first parents gave up their creation standing, where they had a free will, man has been taken captive by the devil at his will (2 Tim. ii. 26). The Holy Spirit, however, at the new birth of the believer, gives him a new will, one which delights to be conformed to the holiness of God, and thenceforward he delights in the will of God.

We recur to the offering. It was to be a life offered instead of the life of the offerer. Substitution was taught in this, and the whole plan of salvation is based upon this fact. Jesus, the author and finisher of salvation, made Himself the substitute for the sinner. This is brought to our view in the act of laying the hand on the head of the offering, thereby transferring in figure the sin of the offerer to the victim (Lev. xvi. 21). The word conveys the idea of leaning on; a sweet thought, as referring to Jesus and the sinner, the weak leaning on the mighty, on whom help has been laid. He had no sin, but He took *my* sin, and *for me* He suffered. This is the substitution we need, and in Him we have it. Confession of sin is also portrayed by the act. When Aaron laid his hand on the head of the goat, he was to confess over him Israel's sin (Lev. xvi. 21). The Saviour who said, "I come to do thy will," said also, "Mine iniquities are more than the hairs of mine

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head" (Ps. xl. 7, 12). Oh! the depth of the sufferings of Gethsemane, who can tell! The Holy One made sin for us, pouring out His bitter, agonising grief for sin not His own, but His by substitution! How precious should this dear Saviour's love be to us!

But the substitute must be slain, and life taken for life. The blood also must be sprinkled to attach its efficacy. Blood only can atone for sin (Heb. ix. 22), and so the Lord gave His blood to make atonement for us (Lev. xvii. 11; Rev. i. 5). The conscience sprinkled with His blood is cleared of guilt, for the sin which has been forgiven in Christ is no longer the procuring cause of condemnation, and the sense of it is also removed. "Therefore, being justified, by faith we have peace." The blood of bulls and goats could never bring peace, or make perfect, as pertaining to the conscience; but the application of the blood of Jesus by faith, does remove the weight of guilt, and bring peace to the conscience of the believer. This, then, is the sprinkling.

The inwards and the thighs of the offering were to be washed in water. Water is an emblem of the Holy Spirit (John vii. 38, 39), and this act, in regard to the offering, enables us to see the character of Him who was to be the antitype. His thoughts, His mind, His walk in life, were to be holy. The Father gave not the Spirit unto Him by measure, but in fulness, and He was holy, harmless, undefiled, and separate from sinners. Conformity to Him is required in us, and identity with Him results in conformity. Blessed truth, that Jesus and the believer are one: hence flow all the gracious privileges which he enjoys, and among them is the sanctification of the heart by the Holy Spirit. "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

Thus is the work of the Lord in salvation opened up to us. John Bunyan makes the remark, that there are three forms in the school of Christ. The Jews were in the first form, learning their letters: we are in the next, learning to put them together, and they spell CHRIST: in the future, we shall learn the full meaning of that name. We find instruction in the types of the law, as to the person and work of our blessed Lord. It was impressed on Moses to make all things in the tabernacle according to the pattern shewn to him; and when David was giving directions to Solomon about the temple, we find that all was impressed by God's Spirit; so that even the details were important, inasmuch as they were shadows of heavenly things. A shadow gives one outline of an object, and only one; thus, to

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shew the complete work of the Lord in salvation, there were many shadows, each delineating a particular view of His work; and the whole together shew the work in its entirety. How precious to get one view of Jesus! how much more precious to get many!

In looking at the different parts of the law as types of the Lord's work in this dispensation, we find coincidences, doubtless intentional, and according to God's foreknowledge. While the Jews were killing the paschal lamb, Jesus, the Lamb of God, *our passover*, was offered up. While they were waving the sheaf, Jesus rose, the first-fruits of them that slept. The Jews had to do with the shadow. Instead of this, we have union with Jesus, who, having died and rose again, has altered the position of God's people, and heavenly things are our blessed privilege. The believer goes into God's presence, saying, "Our Father." He feels it to be a real intercourse, with immediate access: once far off, he is now brought near by the blood of Christ, and by the Holy Spirit he approaches his Father. Blessed and holy standing! He has got the heavenly substance for the shadows of the law.

Art. V.—MR LOFTUS ON THE AHASUERUS OF THE BOOK OF ESTHER.

There has been recently given to the public an interesting and instructive volume of researches in Chaldea and Susiana, which is not unworthy of a place by the side of Mr Layard's popular works. Of course, its author, Mr Loftus, could not explore the region which had once borne the name of Susiana without seeking to ascertain the site of the ancient Shushan or Susa. Nor when, as he fully believed, successful in his quest, was it possible, for one familiar with the historical books of the Old Testament, to refrain from calling to mind the splendid festivities which Ahasuerus once held with his Persian and Median nobles in "Shushan the palace," or from asking himself the question which has been often discussed, and to which various answers have been returned—Which of the Persian sovereigns, whose names have been handed down to us by the Greek historians, was the repudiator of Vashti, and the husband of the fair Jewess queen?

As we do not think the decision of Mr Loftus on this point

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to be satisfactory, we shall attempt to shew the grave error into which he appears to have fallen in consenting to identify the Ahasuerus of the book of Esther with the Xerxes of Herodotus. He observes that "almost every Medo-Persian king from Cyaxares I. to Artaxerxes III. (Ochus), has been advanced as the Ahasuerus of Esther. An article in Dr Kitto's 'Cyclopædia of Biblical Literature' so admirably sums up the question in favour of the Xerxes of the Greek authors, that although a lengthy extract,* I cannot refrain from giving it entire."

When we consider that this Ahasuerus reigned over 127 provinces, and that his dominions extended in one direction to the Indus, and in another to Ethiopia, Darius Hystaspes must be regarded as the first† Persian king who ruled over such an empire. Archbishop Usher and M. Rollin wished to identify the son of Hystaspes with the husband of Vashti. In his history of the Persians, M. Rollin writes:—"Dr Prideaux thinks that Artaxerxes Longimanus is the same with him who is called Ahasuerus in the Scripture, and who married Esther. But we suppose, with the learned Archbishop Usher, that it was Darius, the son of Hystaspes who espoused this illustrious Jewess." Yet, in so doing, these learned writers appear to have overlooked certain considerations which are at once obvious, and not without weight. Darius was not born of royal parents, and reared either in the certain or probable prospect of inheriting a throne. As he was seven years in the service of the jealous tyrant Cambyses, he necessarily passed through a rough discipline, that taught him self-reliance, and distrust of others. A king so trained, and who did not obtain the crown until he was about thirty years of age, was not the man to become a mere instrument in the hands of an artful favourite like Haman; nor, from his well-known fondness for money, was he likely, in the twelfth year of his reign, and the forty-second of his age, to give up, under the impulse of the moment, ten thousand talents of silver to a favourite minister. And though the last, yet not the weakest argument against the view of M. Rollin, we have no reason whatever for believing that Atossa, daughter of the great Cyrus, whom Darius married at the beginning of his reign,

* See note, p. 36, *Quarterly Journal of Prophecy*, No. xxxiv. Jan. 1857

† The conquest of Egypt by Cambyses, which extended the Persian empire to the African Ethiopia (Cush), was after his third year. Besides, this king reigned only eight years, and it was in the twelfth year of Ahasuerus that Haman cast the lot to decide him in his purpose of destroying the Jews. It was probably not until several years after his accession that the armies of Darius advanced to the banks of the Indus.

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who became the mother of Xerxes, and who survived her royal husband, was divorced from him in the third year of his reign, or ever lost her influence over him during his life. Hence, we may safely affirm that we can only be permitted to identify Ahasuerus with Xerxes, or with Artaxerxes Longimanus.

It is, we believe, a growing opinion with those who have studied the question, that Ezra, Nehemiah, and Esther lived under one and the same Persian sovereign, called Artaxerxes by the two former, and Ahasuerus* in the history of the latter. If this view could be established, inasmuch as the Artaxerxes of Nehemiah reigned at least thirty-two, and Xerxes only twenty-one years—Longimanus held the sceptre thirty-nine years—it would follow that Xerxes certainly could not have been the Ahasuerus of Esther. But as this point cannot be positively decided, we proceed to notice what Mr Loftus has cited in favour of his view, from Dr Kitto's "Biblical Cyclopædia"—a truly valuable work, although seriously at fault with reference to the present question.

Mr Loftus has given what he calls a "lengthy extract" from the writer whose opinion he so confidently embraces; and in this extract the first point touched upon is that of "moral resemblance."

> "On the ground of moral resemblance to that tyrant (Ahasuerus) every trait leads us to Xerxes. The king who scourged and fettered the sea; who beheaded his engineers because the elements destroyed their bridge over the Hellespont; who so ruthlessly slew the eldest son of Pythius, because his father besought him to leave him one sole support of his declining years; who dishonoured the remains of the valiant Leonidas, and who beguiled the shame of his defeat by such a course of sensuality that he publicly offered a reward to the inventor of a new pleasure—is just the despot to devote a whole people, his subjects, to indiscriminate massacre; and by way of preventing that evil, to restore them the right of self-defence, and thus to sanction their slaughtering thousands."

It will require no long study of the scriptural narrative to see that this assumed closeness of moral resemblance is at best very imaginary, and the illustrations little more than clever declamation. In all human probability, it may be safely asserted of the great majority of the Median and Persian kings, that they were addicted to hard drinking at the festive board, and, when inflamed with wine, self-willed, indignant at contradiction, and vindictive. They were, for the most part, cruel under the excitement either of anger or suspicion, and taught by early training and example to look upon their subjects as their slaves, and to set far too little value on the precious jewel of human life; not unwillingly, where political expediency might

* Ahasuerus is supposed to be a royal title, and not a proper name.

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seem to call for strong measures to "sanction the slaughtering of thousands." Yet we are not, therefore, at liberty to look on these kings in the light of an indiscriminate assemblage of weak and worthless despots, so nearly resembling each other in the degree and strength of their common evil qualities as to render it almost a hopeless task to attempt to point out who among them was better or worse than his fellows. It is certainly one thing to say that Xerxes was fully capable of doing all that we find self-willed, rash, and culpable in the Ahasuerus of the scriptural record—nobody will deny this—but it is surely quite another thing to assert peremptorily, with the writer in the "Biblical Cyclopædia," that this same Ahasuerus, so far at least as we can judge from what is related of him in the Book of Esther, must be regarded as "just the despot" to do all the wild and wicked deeds which are recorded of Xerxes in the pages of Herodotus. We readily concede, what indeed it would be impossible to gainsay, that even the Book of Esther leads us to the conclusion, that the Persian sovereign to whom it introduces us, was by no means free from those vices and moral defects of ancient and modern Eastern despots to which we have alluded. At the same time, we feel assured that few, if any, unprejudiced readers of that brief history would deliberately take upon them to say, that it furnishes data which justify us in believing that Ahasuerus was not only thus far an Oriental despot, but that he was also—what the son and successor of Darius Hystaspes undoubtedly was—almost, if not altogether, the most worthless and ferociously cruel of the Persian sovereigns. And if we add to this, that Xerxes is charged with having slain his mother Atossa, to whose influence over his father he was indebted for his crown, we shall see cause to believe that he was occasionally subject to paroxysms of rage, closely allied to madness, any traces of which we shall in vain look for in the scriptural account of the husband of Esther.

It is true that this lord of Shushan and Persia gave his unhesitating assent to a barbarous measure, which involved the wholesale destruction of all the Jews throughout his empire. If he had known these Jews to be loyal, peaceful, and industrious subjects, and if, in spite of such knowledge, he had himself originated the cruel and unrighteous scheme from motives of revenge or avarice, there might be some ground for imagining a somewhat close moral resemblance between this king and Xerxes. Yet before we come to such a conclusion, we are bound in common fairness to ascertain the real state of the case. On inquiry, we find that Haman, the confidential minister

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of Ahasuerus, had suddenly conceived a deadly hatred against a certain Jew, named Mordecai, and that nothing would satisfy his rancorous malignity short of the utter destruction of all the Jewish name and race throughout the empire. His whole soul is bent upon the accomplishment of this object. He is the trusted favourite of his royal master, over whose will and judgment he has obtained a very strong influence; and that master is entirely ignorant of his minister's private quarrels and grudges, and, probably, almost equally so of the name, character, and numbers of his Jewish subjects. Haman, therefore, has every advantage which he can desire. Let us mark the malice and cunning with which he describes the Jews to the listening king, as a race whose social usages were widely different from those of all around them, as strangers to the principle of loyalty to the sovereign, and as habitually disobedient to the royal will—the latter a crime of the deepest dye in the eyes of any eastern or western, northern or southern despot, be his natural temper cruel or humane. Here, then, would be wellnigh enough to awaken immediate disgust and anger in a Cyaxares and Astyages, in a Cyrus and Darius.

Haman does not stop here, but proceeds to represent the hated race as of such wealth and importance (and, therefore, formidable, should they at any time combine for seditious purposes), that the confiscation of their property would bring not less than ten thousand talents into the imperial treasury. Who can read the words in which the malignant Agagite accuses the Jews to his master, and doubt that they contained, if uttered at a well-chosen moment, and with the subtle earnestness of mortal enmity, more than sufficient venom to operate with dangerous effect on the instinctive jealousy of Oriental despotism, whether at Nineveh or Babylon, at Eclatana or Susa, as well as no mean bait to tempt the supposed royal cupidity? "And Haman said to Ahasuerus, There is a certain people scattered abroad and dispersed among the people, in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws: therefore it is not for the king's profit to suffer them: if it please the king let it be written that they may be destroyed; and I will pay ten thousand talents of silver* to the hands of those who have the

* More than three millions of our money, estimating the silver talent, in round numbers, at three hundred and fifty pounds sterling. We must not interpret the favourite's conjectural estimate too rigorously according to the very letter, as he may have purposely named the highest credible sum, in his eagerness to accomplish his malignant purpose, and the better to tempt and alarm the king, as well as to enhance his own apparent disinterestedness. As the majority of the Jews of the Chaldean captivity (and among them probably

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charge of the business, to bring it into the king's treasuries." It is, however, only just to the king to add, that although he at once granted the favourite's request, or rather submitted to the favourite's dictation, he unhesitatingly refused the proffered bribe. "And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, *The silver is given unto thee*, the people also, to do with them as seemeth good to thee."

Now, we cannot doubt, as we have observed above, that Ahasuerus was ignorant of the rancorous hatred which his minister felt towards Mordecai, and, for the sake of Mordecai, towards the whole Jewish name and race, of whose social and religious maxims and usages the kinsman of Esther might be regarded as the representative. Hence the fair and reasonable explanation of the king's very rash and culpable conduct in reference to the proposed wholesale massacre of the Jews is, not to infer from it, with Mr Loftus and the writer in the "Biblical Cyclopædia," that he was no other than the ferocious and despotic Xerxes, utterly reckless of human life (they cannot add, and eager to clutch the ten thousand talents of silver), but rather that, being wholly unsuspicious of personal and selfish motives on the part of Haman, who had voluntarily proposed to pour into the imperial treasury the vast sum anticipated from Jewish spoil and confiscation, he flattered himself with the belief that the zealous minister was influenced by a paramount regard to the honour and welfare of the sovereign and the empire. They who have read Prescot's History of Ferdinand and Isabella, know how thoroughly and fatally evil counsellors can prejudice the mind and harden the hearts even of those who are called Christian sovereigns, against the dispersed Hebrew race. Scenes and sufferings were then witnessed in Spain, which, if we take into account the far greater degree of moral light and knowledge on the part of the Roman

some of the richest families) appeared to have remained on the eastern side of the Euphrates, even after Cyrus had given permission for the whole nation to return into Palestine, we can suppose that by the twelfth year of Xerxes, the value of the property of the descendants of the Jewish captivity, together with that of the posterity of the Ten Tribes carried away by the kings of Assyria, may have amounted to between two and three millions sterling. Some have strangely identified Astyages with Ahasuerus, without duly considering *that neither his decree nor the malice of Haman could have, in the slightest degree, affected the great body of Jewish captives within the realm of Nebuchadnezzar,* to which Shushan most probably belonged even then. The value of the property of the descendants of the Ten Tribes in the dominions of Astyages could scarcely have amounted to ten thousand talents of silver.

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Catholic sovereign, would almost have degraded even the name and administration of Xerxes. Who will deny that, under all the circumstances of his position, Ahasuerus could hardly do otherwise than take for granted that these Jews were undoubtedly an unworthy, dangerous, and disaffected race—a kind of social and political lepers, who, to say the very least, richly deserved immediate and summary expulsion from his dominions, their property being at the same time confiscated to the royal treasury? Few ancient or modern eastern monarchs, if situated as Ahasuerus then was, would have scrupled at the urgent suggestion of a confidential minister, to substitute extirpation by the sword for ruthless and wholesale confiscation and expulsion—indeed, the former might not unreasonably seem to be the more merciful course. Doubtless, the favoured adviser of the king and head of the administration of the realm, whose zeal, fidelity, disinterestedness, and attachment to his lord could not be questioned, had made himself well acquainted with the reality and extent of the danger, and was surely the best judge of the proper measures to be pursued—at least, such would be the opinion of the too careless and credulous Ahasuerus.

After the detection and punishment of the treachery of Haman, we cannot doubt that this king, bitterly regretting his blind and foolish confidence in one who had proved himself so unworthy of it, would gladly have set aside the decree which he had rashly issued at the unprincipled favourite's suggestion, or rather at his artful dictation. The astounding discovery that his queen Esther, and Mordecai, her guardian and near kinsman, whose loyalty and vigilance, Jew though he was, had once crushed a conspiracy when on the eve of being carried into execution, and saved the monarch from the hand of the assassin, were of the doomed and proscribed race, would effectually open his eyes to see how falsely and wickedly his Jewish subjects had been slandered by the vindictive Agagite. And does Mr Loftus forget that it was with Ahasuerus then as it had formerly been with the Median Darius, when he vehemently and vainly "laboured until the going down of the sun," to escape from the stern legal necessity of casting Daniel into the den of lions? The Persian monarch felt himself powerless, though Esther fell at his feet, and besought him with tears to reverse the hasty and cruel decree, which, she was not perhaps at the moment aware, could only be abrogated by violating one of the fundamental laws of the empire. That law was no doubt exceedingly childish and absurd, and, whether viewed in the light of the Scriptures or of natural conscience, as impious as it

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was absurd, fit only for rulers, if such can be found in our fallen world, whom infallible wisdom effectually secures from ordaining that which is rash and unjust. It was, indeed, a wretched legal mockery, that the Persian monarch, who might wish with his whole soul to annul a most unrighteous decree, was hopelessly restrained from doing such an act of bare justice by the supposed irrevocable barrier of a law which peremtorily declared, that " the writing which is written in the king's name, and sealed with the king's ring, may no man"—not even the king himself,—" reverse." Thus chained, as it were, hand and foot, the mortified and distressed Ahasuerus, who now perceived, when it was too late, that he had rendered himself the helpless slave of a long-established and more than despotic usage, would feel that the only atonement which remained in his power to make for his recent unjust and cruel thoughtlessness was, at least, to allow the oppressed to rise up in self defence against the oppressor—to permit the unrighteously proscribed Hebrews to protect themselves, their wives and children, their hearths and homes, against the onslaught of fierce and rapacious enemies, who, without any provocation on the part of the Jews, were bent upon their destruction. In all this, so far as Ahasuerus is concerned, we see something to pity, and perhaps more to despise—something to approve, even while we acknowledge that there is much to condemn. Doubtless, we cannot help seeing here the criminal weaknesses and miserable enthralment of an ancient eastern despot; but we do not also, nor can we for a moment, detect, with the writer in Dr Kitto's Cyclopædia, the unmistakeable traits of the worthless and ferocious Xerxes.

What is to be said on the subject of the dethronement and repudiation of Vashti? We are certainly very far more disposed to condemn than defend such measures. But the real question at issue here is, Does the conduct of Ahasuerus towards Vashti afford a sufficient foundation for the superstructure which Mr Loftus and the writer whom he implicitly follows, attempt to erect upon it. Let the reader briefly examine the point, and decide for himself.

The message of this king to his queen Vashti, however ill-timed and offensive in itself, commanding her to present herself before the sovereign in the banqueting hall, wearing the crown royal, in order " to shew the people and the princes her beauty," can scarcely surprise us in a semibarbarian—and the ancient Persian monarchs were little better—when inflamed with wine and thrown off his guard by the excitement of an extraordinary and magnificent public banquet. We would recommend to the

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candid perusal of those who may be disposed to identify Ahasuerus with Xerxes on the ground of the deposition of Vashti, the short scriptural account of the king's anger and its results. "The king was very wroth (at Vashti's disobedience), and his anger burned in him. Then the king said to the wise men which knew the times (*for so was the king's manner* towards all who knew law and judgment), What shall we do unto queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by his chamberlains."

These "wise men who knew the times," may or may not have been times-servers, and may be thought to have rather consulted the supposed inclinations of their angry sovereign, than the impartial dictates of justice. At all events, even if this were the case, they seem to have felt assured that, angry and disappointed as he was, he did not meditate any act of vindictive cruelty against his haughty and contumacious queen. The sentence which they proposed, if humbling in itself, and intended to be a salutary warning to all the wives in the Persian empire, certainly could not be said to have been written in characters of blood. It is as follows:—"Let Vashti come no more before the king Ahasuerus; and let the king give her royal estate to another that is better than she." When, too, we bear in mind that, after his anger had passed away, Ahasuerus "remembered Vashti," evidently with kindlier feelings, we shall perhaps be of opinion that, if his counsellors had recommended him to forgive his offending queen and receive her again into favour, he would not have refused to comply with their advice.

We may now ask one or two questions. Can we readily believe that it was the manner of Xerxes, when he was very wroth, and his anger burned in him, to ask counsel of the wise men who knew law and judgment, not merely as a matter of form, but in order to be guided by their advice? Would Vashti have dared to disobey a similar command from Xerxes? and if she had ventured to do so, would she not have had to endure a far severer penalty? And do the recorded facts of Vashti's deposition warrant us to say that Ahasuerus, "who divorced his queen because she would not expose herself to the gaze of drunken revellers, was just the man to beguile the shame of disastrous defeat by such a course of sensuality as publicly to offer a reward for a new pleasure?"

The writer in the "Biblical Cyclopædia," having adduced certain traits of a supposed "moral resemblance" between Ahasuerus and Xerxes, next calls attention to supposed coincidences of date in their history:—

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"There are also remarkable coincidences of date between the history of Xerxes and that of Ahasuerus. In the *third* year of his reign the latter gave a grand feast to his nobles, which lasted 180 days; the former also, in *his* third year, assembled the chief officers to deliberate upon the invasion of Greece. Nor would we wonder to find no nearer agreement in the two accounts than is expressed in the mere fact of the nobles being assembled. The two relations are quite compatible; each writer only mentioning that aspect of events which has interest for him."

This off-hand way of dealing with matters is scarcely the proper one to decide such a question. There were, in all probability, sumptuous festivities at Susa, in the third year of Xerxes, of which Herodotus may very properly have thought himself not called upon to say a word. Yet when we consider the inquisitive character of Herodotus, and that he was almost as eager to learn the gossiping tales of the palace as the deliberations of important political assemblies, we cannot help feeling somewhat surprised that he should be entirely silent on the divorce of Vashti, if that event actually occurred in the third year of Xerxes, and that there should be no mention in the Book of Esther of Artabanus, the brother of Darius Hystaspes, and the uncle of Xerxes. On the other hand, let the reader peruse the first chapter of the scriptural narrative, and then believe, if he can, that the real object of Ahasuerus in assembling the nobles of his empire at Shushan in the third year of his reign, was to discuss the momentous question of undertaking in person an arduous and dangerous war against a remote and warlike enemy, by whom his father's chosen forces had been signally and disastrously defeated at Marathon, not ten years before.

We next come to a second supposed "coincidence of date," which is as follows:—

"Ahasuerus married Esther at Shushan in the *seventh* year of his reign; and in the same year of his reign, Xerxes returned to Susa with the mortification of his defeat, and sought to forget himself in pleasure,—not an unlikely occasion for that quest for fair virgins for the harem" (Esth. ii. 2).

The insinuation of this writer as to the time and occasion of the great "quest for fair virgins for the harem," might almost lead us to think that he could never have even seen the scriptural narrative which he professes to have examined carefully in order to ascertain with which of the Persian kings mentioned by the Greek historians Ahasuerus is to be identified. We are evidently to receive his words as equivalent to an assertion, that what is described in the biblical record as the search for a successor to the crown and dignity of the repudiated Vashti, did not commence until the seventh year of Xerxes (or Ahasuerus), and after his return to Susa from his expedition against Greece. Indeed, the language of the last

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extract cannot have a different meaning, since it is plain from Esther ii. 1-4, that, in whatever year of his reign this search was first proposed, Ahasuerus was then certainly in Shushan, and that its proposers there laid their plan before the king for his approval, and then began to put it into execution.

If we look at the scriptural history we shall find it impossible to mistake or evade its testimony to this point. We there read that, after the enactment, and promulgation in the provinces, of the decree for the divorce of the disobedient queen, "Ahasuerus remembered Vashti, and what she had done, and what had been decreed against her." The natural interpretation of this language, as expressive as it is simple and concise, assuredly is, that former feelings of regard for Vashti were once more resuming their influence over the heart of the king. The excitement of anger and wounded feeling having passed away, he began to be conscious that he was not himself free from blame, and to regard her disobedience, even if haughty and somewhat contumacious, to a command which it would have been manly and becoming in himself never to have issued, in a more equitable and indulgent point of view. The irrevocable law of the Medes and Persians did not permit the restoration of the rejected queen to the dignity from which she had formally been deposed by a royal decree. Accordingly, we are told, "Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king; and let the maiden that pleaseth the king be queen instead of Vashti. And the thing pleased the king, and he did so." Thus utterly at variance is the statement of the compiler of the Book of Esther, with the theory which teaches us that the plan of seeking another queen for the Persian monarch arose from the wish to aid him in his attempts to forget the shame of the signal failure of his vast efforts against the Greeks, both by land and sea, and that it was not formed until *after* the return of the monarch from that disastrous expedition, in the seventh year of his reign—nay, that it was in reality only "a quest for fair virgins for the harem," in order to minister to the gratification of a debased and reckless sensualist, smarting under the bitterness of blighted hopes and deeply wounded pride.

Indeed, if one thing be plainer than another in the brief story of the Jewish queen, it is, that the quest for a suitable successor to the crown of Vashti was begun earlier than the seventh year of Ahasuerus, for it was in that very year that the beautiful Jewess became the wife of this king. And it is also plain beyond dispute, from the second chapter of this

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history, that previous to her introduction to the Persian sovereign, Esther must have resided at least twelve months "in the house of the women, in the king's palace." Hence it follows, that she must have been found by the king's officers, and placed by them under "the custody of the king's chamberlain," before the close of the *sixth* year of Ahasuerus—*i. e.*, several months before the battles of Platæa and Mycale, if Ahasuerus really was the same as Xerxes. Now, in the widely extended Medo-Persian empire, with neither the postage nor the railway facilities of modern times, it could not be the work of a few weeks, nor indeed of a few months, to carry into execution such an arrangement as the following:—"Let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins into Shushan the palace, to the house of the women, unto the custody of Hege, the king's chamberlain." We shall also scarcely refuse to believe, that while Persian, Chaldean, Susian, and Median parents would earnestly desire for their daughters that which they would regard as the high and enviable honour of wearing at Shushan the crown of gold which had been taken from the unfortunate Vashti, and would, therefore, readily open their doors to the king's officers, it would be otherwise with such Hebrew parents and guardians as sincerely reverenced the laws and the God of their fathers. Accordingly, we should deem it to be most likely that Esther, brought up in Hebrew seclusion, though Mordecai, her kinsman and guardian, appears to have resided within the precincts of the city of Shushan, would be one of the last whom the king's officers succeeded in discovering and conducting to the royal house. The history itself seems to confirm this view of the question. "So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women." If, then, we may suppose the fair Jewess to be one of the very last introduced into the palace, and that the search was confined merely to the provinces of Media, Persia, Susiana, and Chaldea, we could not reasonably think that the quest occupied a period of less than six months, and it must, therefore, have begun before the end of the first half of the sixth year of the king, who married Esther in the seventh year of his reign. Let this king be Xerxes, and the search which resulted in making Esther queen of Persia must have commenced not only before the battle of Salamis, but also some weeks before Leonidas and his brave

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followers fell at Thermopylæ, while the Persians were yet anticipating conquest and triumph.

We think, then, that it has been satisfactorily shewn that there are not even plausible grounds for imagining that the search for a successor to the discarded Vashti was begun *later* than the earlier half of the *sixth* year of Ahasuerus. Nay, we may ascend a little higher, and safely add, that it is thoroughly consistent with the statements of the scriptural historian to believe, that the first proposal to institute the inquiry after a new queen was made before the close of his fifth year. For it was in his third year that Ahasuerus separated himself from Vashti. And as it is not likely that his anger lasted very long after the excitement of the banquet had passed away, we may readily suppose that, before the close of his fourth year, kindlier feelings towards her whom he had rejected were already rising in the royal breast. This circumstance would soon become evident to his watchful counsellors, who would at once see the necessity of setting themselves to discover one whose beauty might win the regard of the king, and prevail upon him to raise her to the dignity which Vashti had forfeited.

It is plain, then, beyond reasonable question, if we are to follow the scriptural record, that the "quest for fair virgins" throughout the provinces of the empire did not commence later than the fifth year of Ahasuerus, while it had its origin in the king's relenting remembrance of Vashti, and to have come under the influence of such a remembrance, most assuredly does not prove Ahasuerus to have been a reckless and debased sensualist.

The writer, whose faulty theory we have been examining, thus peremptorily sums up his case:—

> "In fine, these arguments, negative and affirmative, render it so highly probable that Xerxes is the Ahasuerus of the Book of Esther, that to demand more conclusive evidence would be to mistake the very nature of the question."

This positive style of assertion sometimes operates as a spell upon the unwary reader, unconsciously inclining him to take for granted that no writer would express himself in such strong language unless he felt assured that he had the very best grounds for doing so. As we cannot, however, for one moment class Mr Loftus with such readers, we can only express our unfeigned surprise that he should too hastily have lent the sanction of his name to statements and assertions which he does not seem to have duly investigated. Let us examine the true value of the authoritative language of the last short extract.

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It is generally allowed that Xerxes left Susa on his intended expedition against the Greek republics, in the spring of 481 B.C. The ensuing winter he spent at Sardis, and, in the spring of 480, proceeded to the Hellespont, and crossed over into Thrace. When his naval forces had been utterly defeated off Salamis, in the month of October, the baffled and humbled monarch resolved to return into Asia, leaving Mardonius with a large army to carry on the war. A march of forty-five days, marked by every form of hardship and suffering, brought him, and the force which accompanied him, once more to the Hellespont. In the December of 480, he recrossed the strait into Asia, and again entered Sardis. The battles of Platæa and Mycale were fought on the same day, and this day is supposed to have been about September 22, 479 B.C. "The Persian monarch," says Mitford, "remained in Sardis to see the sad relics of his forces which found means to fly from Mycale, and to receive the calamitous news of the still greater loss of his army in Greece. Shortly after, he removed to his distant capital of Susa. On his departure, he ordered all the Grecian temples in his power to be burnt; whether supposing the Deity offended with his long-suffering of them, or that he thought to gain popularity among his subjects of the upper provinces by this sacrifice to the prejudices of the Magian religion." It is also certain that he halted for a short time on his return at Babylon. For M. Rollin writes that Xerxes, as he passed through this city, "destroyed (defaced and plundered) the temples there, as he had already dealt with those of Greece and Asia Minor, doubtless from the same principle, and out of hatred to that sect of the Sabæans who made use of images in their devotions, which was a thing extremely detested by the Magi. Perhaps, also, the desire of making himself amends for the charges of his Grecian expedition, might be another motive that induced him to destroy them." Allowing the defeated monarch to have been influenced by both these motives, we shall probably not greatly err, either in thinking the latter to have been as strong as the former, or in believing that Xerxes did not reach Susa much, if at all, sooner than the earlier part of the month of November, 479 B.C., in the seventh year of his reign.

Bearing in mind this probable date of the arrival of Xerxes at Susa, let us turn to the Book of Esther, where we read—"So Esther was taken unto king Ahasuerus, into his house-royal, in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight

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more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti."

But this month of Tebeth is commonly supposed to correspond nearly to the latter half of December and the former half of January. And can Mr Loftus cast his eye over the first and second chapters of the history of Esther, and bring himself to believe for a single moment that Ahasuerus, when he placed upon the head of Esther the crown which Vashti's disobedience had forfeited "in the tenth month, which is the month of Tebeth"—*i. e.*, somewhere between the middle of December and the middle of January—had returned only a very few weeks previously to Shushan, after a prolonged absence of two years and a half, which had been marked by all that was most calculated to mortify the pride and exasperate the temper of a vindictive Oriental despot—by notorious failure, disappointment, calamity, and shame?

Nor is this all. In the reign of the Ahasuerus of whom we are speaking, the Persian empire had no recognised queen from the time of the repudiation and deposition of Vashti in his third year, until his marriage with the fair Jewess in the seventh year of his reign. But when Xerxes had left Susa on his way to Greece, and was residing at Sardis for a time, in his fifth year, his wife Amestris was with him there; nor does there seem to be any reason to doubt that she was as really queen of Persia as Vashti. Xerxes, therefore, did not divorce one queen in his third year, and then wait until his seventh year before he gave the forfeited crown to another.

Any person who reads the scriptural history of Esther, will soon see that, if we wish to ascertain which of the Persian kings named by the Greek writers is to be identified with Ahasuerus, it enters into the very nature of the question that the king to be selected must have passed a large portion of the fourth, fifth, sixth, and seventh years of his reign at Shushan (Susa) or its vicinity. He may, of course, have paid occasional visits to Ecbactana, the summer residence of the sovereigns of Persia. This one consideration absolutely forbids our believing that Xerxes was the same as Ahasuerus.

We are not to suppose that this* "myrtle of Israel" was in the cheerless and trying position which might have been her lot in the palace of a Sennacherib or a Nebuchadnezzar. These two kings had been cruel ravagers of Judea, and the latter had even destroyed Jerusalem and burned the temple of the Most High. Ahasuerus was the legitimate sovereign

* Hadassah, Esther's original name, has for one of its significations that of "myrtle."

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not only of the Jews and Israelites on the east of the Euphrates and Tigris, but he also inherited the province of Judea, which the great Cyrus, the well-known friend and benefactor of the Jews, had left as part of their inheritance to his successors on the throne of Persia. His grandfather, Darius Hystaspes, had permitted and assisted the Jews to complete their second temple, and he and Cyrus had far exceeded all other Gentile potentates in kindness to the race of Abraham. And the very suggestion of the malignant Haman, that the Jews, who were dispersed throughout the empire, possessed among themselves property to the value of ten thousand talents, goes far to shew that their fathers must have passed their lives with little of annoyance and oppression from the Persian government. Probably herself a native of Susiana, Esther had no personal recollections of Jerusalem and Palestine to make her feel as a captive in a strange country. Her lord was her own lawful sovereign, and the lawful sovereign of the Holy City and the land of her fathers. As to the religious creed of her royal husband, neither the Assyrian idol Nisroch, nor the Chaldean Bel, was feared or worshipped at Shushan. There is reason to believe that Sabianism, the religion of the ancient Persians, had been greatly purified during the reign of Cyrus* and his successors, and that Esther, by becoming queen of Persia, incurred no risk of being commanded by her lord "to bow down to and worship graven images." Deeply attached to the welfare of her own people, and regarding Mordecai with the affection of a daughter to a father, it would ever afford her the highest gratification to use her influence with the monarch in endeavours to promote their interest and happiness. Yet how greatly changed would be our estimate of her security and comfort in her lofty position at Shushan, could we possibly bring ourselves to believe, against the clear and combined testimony of scriptural and secular† history,

* It is thought by some, and not without probability, that the views of Cyrus may have been influenced to a certain extent by his intercourse with Daniel.

† Can we read the scriptural history of Esther, and think that the following declamatory effusion—"The king who beheaded his engineers because the elements destroyed their bridge over the Hellespont, who so ruthlessly slew the eldest son of Pythius, because his father besought him to leave him one sole support of his declining years, ... was just the despot to devote a whole people (the Jews), his subjects, to indiscriminate massacre; and by way of preventing that evil, to restore them the right of self-defence, and thus to sanction the slaughtering of thousands"—is to be accepted as part of a probable proof that Ahasuerus and Xerxes must have been one and the same king? Will not both Mr Loftus and the writer in the "Biblical Cyclopædia" acknowledge, that it would be childish and absurd to reverse the order

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that the Ahasuerus who divorced Vashti, and raised Esther to the dignity of queen of Persia, was no other than the fierce and despotic Xerxes of Herodotus.

The limits prescribed to this paper, and which we have, perhaps, already somewhat exceeded, permit us merely to state our belief that Artaxerxes Longimanus, the son and successor of Xerxes, was the Ahasuerus of the Book of Esther. We trust that we have, at all events, proved, that the husband of Vashti cannot be identified with Xerxes.

Art. VI.—THE WHIRLWIND AND THE WRATH TO COME.

If it were revealed from heaven that the Author of creation intended to discourse upon His own wondrous works in the audience of His creatures, what a congregation would flock together to listen! The lovers of science would confidently expect to have all vexed questions on astronomy, geology, and many other things set at rest for ever. How high would expectations rise, how fixed would be the attention! God *may* do this hereafter, but at present He is doing something far more important, and that as regards the works of His hands. In His Word, while discoursing to us respecting His glorious perfections and all-adapted salvation—while describing man's condition, character, duty, and destiny—and while unfolding the future of earth's history, He continually uses His own works as illustrations. Thus, "The heavens declare His glory," the earth and its fulness illustrate His tender mercy and righteous wrath; while all things above, around, and beneath, by being mixed up with the utterances of prophets concerning the coming future, tell to the listening ear of the devout student of prophecy, how terrible

of events in this comparison, and to assert that "the king who devoted a whole people (the Jews), his subjects, to indiscriminate massacre (at the urgent suggestion and artful dictation of his confidential favourite and minister, on the ground of their inveterate disaffection and disloyalty); and who, when he had discovered his folly and rashness, by way of preventing the execution of his cruel decree (in the only manner which remained in his power), allowed them the right of self-defence, and thus sanctioned the slaughtering of thousands, *was just the despot* to scourge and fetter the sea; to behead his engineers, because the elements destroyed their bridge over the Hellespont; to slay ruthlessly the eldest son of Pythius, because his father besought him to leave him one sole support of his declining years; and (to name but one more unworthy action) to dishonour the remains of the valiant Leonidas?"

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and how glorious are the things which are coming on the earth.

In some previous papers we have meditated on the stars, the sea, the dew, the sun, the leaf, the trees—as used in God's Word in connexion with divine promises, future blessedness, and the beauty and glory of God. There are several other material things used in the Scriptures as images and figures of prophetic themes—such as the clouds, the atmosphere or heaven, the earth, and the whirlwind.

In our present meditation we select the latter. Our former subjects have chiefly referred to things very desirable; this will call us to the contemplation of a theme most terrible, even "the wrath of God." Yet is this awful subject truly profitable to contemplate, though too much neglected; for "who knoweth (who duly considereth) the power of thine anger? even according to thy fear, so is thy wrath" (Ps. xc. 11). God reveals His anger, and makes known the terribleness and certainty of coming wrath, in order that men might fear before Him (Deut. xxviii. 58); and those who so fear God as to fly from sin, trust in infinite mercy as it flows through the Saviour, and desire from a feeling of gratitude and love to please Him, shall never feel His indignation.

One of the most striking and frequent illustrations of that wrath is the whirlwind. "As the whirlwind passeth, so is the wicked no more" (Prov. x. 25). "When your destruction cometh as a whirlwind" (Prov. i. 27). "Ye have sown the wind, and ye shall reap the whirlwind" (Hosea viii. 7). See also Amos i. 14; Nahum i. 3; Zech. vii. 14. In the majority of scriptures where the word whirlwind is mentioned, the reference evidently is to "the last days," when the storm of man's mad passions, followed by the hurricane of righteous indignation, will sweep over the world. This is the point which we propose to prove.

We need not stay to describe the literal whirlwind. Who that has studied the phenomenon of nature has not heard of its suddenness, its irresistible power, the terror which it inspires, and the wrecks which mark its course? Whether it sweeps along the sandy wilderness, or passes through the forest, or comes down upon the ocean, nothing can withstand its force. Caravans are buried in the sand, the strongest oaks and mightiest cedars are uprooted, and the stoutest vessels engulphed. The whirlwind demonstrates the might of God, and the creatures' weakness; and shews how easily the Lord could sweep the earth with the besom of destruction. Yet, doubtless, like other provisions and operations of nature, the whirl-

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wind has a conservative tendency, and is productive on the whole of physical health and order. This shall be the case with that coming whirlwind which is the great burden of prophecy.

In several instances recorded in God's Word, the whirlwind has been the precursor of a special and even a personal manifestation of God. "The Lord hath his way in the whirlwind" (Nahum i. 3). Elihu saw the whirlwind approaching and exclaimed, "From the north the golden splendour cometh: with God is terrible majesty" (Job xxxvii. 22); and immediately after we read, "The Lord answered Job out of the whirlwind" (Job xxxviii. 1, and xl. 6). The rapture of Elijah, and the glorious vision that Ezekiel saw, were both accompanied by the whirlwind (2 Kings ii. 1, 11; Ezek. i. 4); so that last great whirlwind to which we are about to refer, is, as many texts we shall cite will prove, intimately connected with a *personal manifestation of Deity.*

To some passages in Jeremiah we will first call attention. The whirlwind is more frequently referred to by him than by any other prophet. In the midst of a glorious strain of prophecy, concerning the future restoration, conversion, and national glory of Israel, we have the following prediction:—"Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he hath done it, and until he hath performed the intents of his heart: in the latter days ye shall consider it" (Jer. xxx. 23, 24). The same words occur again, almost verbatim, in Jer. xxiii. 19, 20. In this last chapter we have also a prediction of Israel's future glory, and a prophecy concerning "the righteous Branch being raised up to David, in whose days Judah shall be saved, and Israel shall dwell safely."

These passages should be carefully studied in connexion with Jer. xxv. 15–23. This is one of the most awful predictions in the prophetic Scriptures. In it we have the *commencement,* the *course,* and the *consummation* of the last whirlwind of wrath. It begins with Jerusalem and Judah (ver. 17, 18), then many nations are mentioned by name; a wine cup of God's fury (a frequent emblem of His indignation) is presented to their lips; and here we are taught that *war* will be more especially "the sore judgment" by which God will punish a guilty world. A righteous God will make men's maddened passions the instrument of His holy indignation. "Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send

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among you" (Jer. xxv. 27). The doomed nations will be unwilling to drink the deadly cup. Like as the ox appointed to die tries to evade entering the slaughter-house, so they will shrink back from the deadly strife. Thus *we* have seen nations act, and still behold it taking place around us. With vast hosts of soldiers trained ready for war, and panting to engage in the deadly strife, rulers and statesmen, as if aware of the wreck and ruin that will come, try to put off the evil day. But we fear that it cannot long be delayed. WAR has been man's pastime, the most gigantic proof of his depravity, and WAR will be his punishment and curse. "And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink it. For, lo, I begin to bring evil upon the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts" (Jer. xxv. 28, 29). See also Zech. xiv. 13, 14; Rev. xiii. 10. And now notice the *summary* of all, behold the terrible consummation of God's indignation. "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. xxv. 30–33).

There can be no mistake in asserting that the events described in these verses are the same as those foretold in Isa. lxiii. 1–3; Ezek. xxxix. 17–20; Rev. xix. 18–20; Dan. xii. 1. In these awful passages, the term whirlwind is not used; but we may find it in Ps. lviii. 9; Isa. xvii. 13, xl. 24, xli. 16, lxvi. 15; and Zech. ix. 14, 15. All these scriptures refer to the latter-day terrors and triumphs; they have a bearing on Israel's history, are connected with the Lord's coming, and the overthrow of those nations who have trodden down Israel, and set themselves "against the Lord and against His anointed." Some of them may hereafter be quoted. If the reader has leisure to examine them in their connexion, he will be able in some little measure to estimate the terrors of that storm which is coming on a guilty world. Yet how many are singing over

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it the lullaby of "Peace, peace," and uttering prophecies of good times *gradually* dawning!

We especially ask attention to one point in connexion with this subject, viz., *that the whirlwind will be the great crisis of Israel's trouble, and will be speedily followed by a glorious deliverance.* We ask the reader diligently to compare the two passages already cited, viz., Jer. xxv. 30–33, with Jer. xxx. 23, 24. In the first of them there is nothing said about deliverance; the whole is a burden of woe; but it is not possible to escape from the conclusion, that it is the *same* whirlwind which is spoken of in both places—both prophecies refer to that time of trouble concerning which Jeremiah, Joel, Daniel, and our Lord all agree in saying, there never has been the like, nor shall be again. Then Israel will "drink the dregs of the cup of trembling, and wring them out" (Isa. li. 17)—then the greater part of our Lord's prophecy in Matt. xxiv. will be fulfilled. But let other words of Jeremiah in that chapter, where he speaks of the whirlwind, be duly considered. "For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. xxx. 5–7). Now, what immediately follows? "For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him" (ver. 8). Yes; in *that* day; and observe, also, that immediately after the coming whirlwind is predicted, and the fierce anger of the Lord announced in the last verses of Jer. xxx., it is said, "AT THE SAME TIME will I be the God of all the families of Israel, and they shall be my people" (Jer. xxxi. 1). With this agree the words of God to Daniel, "At that time (the time of unequalled trouble), *thy people* shall be delivered." Consider also the words of Isaiah, "The whirlwind shall scatter *them*, but *thou* (Israel) shalt rejoice in the Lord, and glory in the Holy One of Israel." In Isa. xvii. 12–14, a most vivid description of man's infuriated conduct, and of God's overwhelming wrath, is given. There it is also revealed that the Holy One is fighting the battle of His oppressed people Israel. "Woe to the multitude of many people, which make a noise like the noise of the sea; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many

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waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at evening-tide trouble, and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us."

With these, Isa. lxvi. 15, 16 coincide. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Observe, also, that when the Lord deals thus in wrath with the enemies of Israel, He says of His tried and chastened people, "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (ver. 14). Again, "I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (ver. 12). And again, "For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain" (ver. 22).

The prophet Zechariah predicts that in the infliction of the vengeance on the nations, God will use Israel as His instrument. "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. And the Lord their God shall save them in that day, as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land" (Zech. ix. 13, 14, 16). With this agree the words of the Lord by Jeremiah, "Thou (Israel) art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy the kingdoms" (Jer. li. 20, 21).

When Israel, long oppressed and degraded, shall thus be delivered and made victorious, the closing words of the wondrous song of Moses shall be fulfilled, "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people" (Deut. xxxii. 43).

These scenes of terror and triumph will gloriously manifest the character of God; as it is written, "The Lord is known by the judgment which he executeth, the wicked is snared in the work of his own hands" (Ps. ix. 16). Again, "In Judah is God known; his name is great in Israel. There brake he

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the arrows of the bow, the shield, and the sword, and the battle" (Ps. lxxvi. 1, 3). And again, "Be still, and know that I am God." But the passage most in agreement with our subject is that awful one in Ps. lviii. 9-11, "Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath. The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked. So that a man shall say, Verily, *there is* a reward for the righteous; verily, he is a God that judgeth the earth."

Thus will God's character be displayed, His government be vindicated, and His perfections adored, in a world where evil has so long triumphed, and Satan so long reigned. Thus will *this last and cleansing judgment* purify the moral atmosphere of the world. "The whirlwind will pass, and the wicked will be no more." The devout aspirations of the psalmist will be fulfilled, "Let the sinners be consumed *out of the earth,* and let the wicked be no more" (Ps. civ. 35). Then the peaceful calm of the long expected Sabbath shall come. "The morning without clouds shall dawn," and the Just One shall rule in all the gentleness of omnipotent love (2 Sam. xxiii. 1-7). "He will be as the dew to Israel," and as the gentle light of the morning to a world just emerged from gross darkness and death-like gloom (Isa. lx. 2). Many scriptures which describe the day of terror, speak also of a glorious triumph, and tell how many who sleep in the dust of the earth shall awake (Dan. xii. 3), shall awake and sing (Isa. xxvi. 19), and that then "death shall be swallowed up in victory" (Isa. xxv. 8).

Listening hopefully to the sweet words of promise, an important inquiry is suggested. At what period of these times of trouble will this rapture and resurrection of the saints, and this full deliverance of Israel, so frequently associated with a resurrection to life, take place? From 2 Thess. i. 7-9, we learn that it is "when the Lord Jesus is revealed from heaven with his mighty angels, in flaming fire *taking vengeance,*" that He will *give rest* to His troubled ones, and be glorified in them. Matt. xxiv. 30, 31, and Luke xxi. 27, 28, teach "that *immediately after* the tribulation of these days," the Son of man will appear with His angels and gather His saints, and that the *beginning* of those things predicted will shew "that the redemption of God's people draweth nigh." In Rev. xx. 4-6, we find that some of the sharers of the *first* resurrection will have suffered under the Antichristian persecution, described in Rev. xiii. But Rev. xix. 11-14, and Zech. xiv. 5, teach, that when the Lord comes to inflict the last crushing blow on His

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enemies, His redeemed saints will be *with Him.* The conclusion to which we are warranted to come appears clearly to be, that some of the saints of this dispensation—we suppose chiefly those who are within the sphere of Antichrist's dominions—will be exposed to great trials and persecutions; but that *before* the final stroke of vengeance falls, they will be caught up to meet their Lord in the air (1 Thess. iv.), and then return with Him to execute vengeance (Rev. ii. 26–29).

Israel, as we have already seen, will have to suffer fearfully from man, and to endure heavy chastisements from God. There will be found among them various classes, who will be dealt with differently. Christians living in Judea are commanded to leave it, and flee to the mountains, as soon as they see "the abomination of desolation stand in the holy place" (Matt. xxiv. 15, 16); these, it would seem, like those Christians who lived in the days of Titus, will escape from the horrors of that day of trouble. Besides these, there will be found a Jewish remnant, not yet owning the true Messiah, but made in a measure penitent and broken before God. These will be spared, when those who obey Antichrist, and who persecute their mourning brethren (Isa. lxvi. 5), will be judged and purged out as the "rebels" and "the dross." Such passages as Isa. lxvi. 1–6; Ezek. xx. 33–38; Zeph. iii. 11, 12; and many Psalms, as the 44th, 74th, 77th, 83d, will then receive their fulfilment. But we cannot, with our present knowledge of the prophetic word, group the events of that day in perfect order, any more than believing Jews could arrange from other prophecies the various occurrences relating to the *first* advent and death of Christ. There is enough revealed and known to excite fixed attention and large expectations, to cause us to fear much for the world, and to hope largely on behalf of the Church and Israel; and we may expect, that as time rolls on, more light will be given to the diligent, prayerful student of the prophetic word. Let us seek grace to use rightly the light already given.

It becomes us who look for such things to cherish feelings of reverence and awe. Did Balaam, as he contemplated the future and its terrors, exclaim, "Alas! who shall live when God doeth this?" and should we contemplate their near approach unmoved? Without participating in his desponding feelings, or, like him, regretting the overturning of all that is opposed to God, we should seek to feel as did Habakkuk, Daniel, and other holy men. Humble adoration, fervent supplication, and tenderness of spirit, well become us while musing on these things. We should seek grace also deeply to feel the words of a New Tes-

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tament prophet: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter iii. 11.)

Should we not also separate ourselves from all systems, principles, and practices that are doomed of God. Whatever the whirlwind of the latter day will carry away, we should forsake *now*. We know not how soon the storm may burst; this whirlwind will come *suddenly*. Even now, amidst all man's prophesyings, are there not many whose hearts misgive them, and who see the hollowness of many things around us? But if the great whirlwind should in God's long-suffering be deferred awhile, and if more minor blasts of judgment should precede it, come it will, and nothing can stay it. The prophetic word is full of burning sentences describing the overwhelming terrors and crushing judgments of "that day," "the day of wrath." And this day of the Lord will be against many things that are now cherished and applauded, desired and followed after, as if these were the chief and lasting good of man's soul. (See Isa. ii. 12–22.) And we who profess to be "receiving a kingdom which cannot be moved," we are all too much mixed up with "the world, and the fashion thereof." Our object and aim should be to rise above it, to "ascend where Christ is gone," "setting our affections on things above," realising sympathy with Him in his expectations and aims, looking down from the heavenlies on things earthly, and judging of their character and tendencies in the light of God, and coming judgments.

While aiming at this, we should bear a faithful and affectionate testimony. We cannot do this while men see we are pursuing the world as ardently as they. But if we really walk with God, as Enoch did, then shall we be able, like him, to witness of coming judgment, and, like him, we shall rise to share the glory of the Lord, for whom we bear witness. The coming of our Lord, and our gathering together unto Him, and not events, constitute our hope. We expect the whirlwind; but we *hope* to see Him as He is, and to be like Him. In this hope there is a mighty motive-power. We should purify ourselves, as He is pure, and always abound in the work of the Lord (1 John iii. 3; 1 Cor. xv. 58). One hath well said concerning Elijah, who, like Enoch under a former dispensation, "was not, for God took him:"—

"E'en when he knew the whirlwind's power
Would bear him up to heaven,
He calmly spent each passing hour
In service God had given.

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Where the Lord sent him, he was found,
Up to his mission's close;
Then at the mighty rushing sound,
Fled to his *full* repose.

With power, O Lord, this truth enforce,
Thus be our moments spent;
Th' unvarying motto of our course,—
I am by Jesus sent."

Yes, we are sent to warn men to flee from the wrath to come, to tell them the whirlwind is *coming;* but that the refuge is *come,* and to urge them at once to enter it. Men everywhere are sowing the wind, who do not believe that they will reap the whirlwind; we must testify that God is as faithful to His threatenings as He is to His promises. The world is full of strife, trouble, and excitement. It is one continual *whirl.* No real rest is found in it, no *true* good is found or even aimed at. Oh, how sad to think that this giddy, earnest, mirthful whirl will all be swept away by the terrible and swift coming whirlwind! Our aim should be to "seek to save some," using diligently all means to bring them to Him, who now, as well as in the day of His beneficent kingly rule, is the only safe hiding-place. "And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land" (Isa. xxxii. 2). "Those who enter there and hide themselves in Him," shall be "quiet from fear of evil;" shall "rest and stand on their lot at the end of the days."

Notes on Scripture.

Rev. XVI. 16.

"And *he* gathered *them* (*και συνήγαγεν αὐτοὺς*) into a place (*εἰς τὸν τόπον τὸν καλούμενον*) called in the Hebrew tongue Armageddon."

This verse is variously rendered. The common English version is exact, except that it does not properly render the article. "And he gathered them into *the* place called," &c. But to whom does the word *he* refer? To the sixth angel (12th verse), or to the dragon or to the unclean spirits (13th verse)? Are we to refer the word *them* (*αὐτοὺς*) to the kings of the East (mentioned in the 12th verse), or to kings of the earth and of the whole world mentioned in the 14th verse? Here lies the doubt. De Sacy supplies the word *dragon:* "Et le dragon

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assemblera ces rois," &c. In this he differs from most of the translators who follow the Vulgate; as Wickliffe, the Rhenish version, Martini, and the Vulgate itself. Gilbert Wakefield, R. Dickinson, Edward Evanson, and the so-called improved version, supply the words, "And the spirits gathered them," &c.; and John David Michaelis substantially agrees with them: "Diese geister versammelten sie"—"These spirits gathered them," &c. (that is, the kings of the earth and of the whole world). Others supply merely the pronoun *they*, which they refer to the neuter plural πνευματα (spirits) in the 14th verse. See the Bishops' Bible, the Geneva English version, the French version published at Mons, N. Scarlet's translation, De Wette, Beausobre and L'Enfant, Diodati, and the Syriac. On the other hand: Luther, Erasmus, Beza, Sebastian Schmidt, Montanus, Castalio, Tyndale, Cranmer, Matthia d'Erberg, Della Lega and Ravizza, the Genevenses, Leander Van Ess, Granville Penn, and Samuel Sharpe render the verb (συνήγαγεν) in the singular, as it is in the common English version, "And he gathered them," &c.

The common interpretation of the passage makes Armageddon the place into which the unclean spirits gather the kings of the earth and of the whole world, and consequently the place of the battle of the great day spoken of in verse 14. But Bengel remarks on this verse, "We cannot think that the verb singular (συνήγαγεν) in this place, is put for the plural, because the neuter noun πνευματα (spirits) precedes it by so large an interval (ver. 13, 14), and in the 14th verse the verb joined with this noun is in the plural (εἰσι γαρ πνευματα, '*for they are* the spirits,' &c.)" Who then collected the kings? "The sixth angel"—he means the sixth angel collected the kings of the East. "In this chapter the word angel is frequently understood. This verse is connected *sine incommodo saltu* with the 12th verse." He refers to Fr. Junius and E. Schmidt, in support of this interpretation. Shall we then with Bengel read this verse thus: "And he," the sixth angel, "gathered them," the kings of the East, "into the place called in Hebrew Armageddon"? Or shall we render the verb (συνήγαγεν) in the plural, and read it thus: "And they," the three unclean spirits, "gathered them," the kings of the earth and the whole world, "into the place called, &c. Armageddon"? Or shall we adopt De Sacy's idea, which treats the verb as singular in sense, but supplies as the nominative the word dragon from the 13th verse?

If we adopt Bengel's view, the office or function of the sixth angel is twofold—first, to prepare the way for the kings of the East, and secondly to gather them to the place specially designated by the name Armageddon. But while the angel is performing this service, another work is carried on by a very different agency. "And I saw" another wonder occurring at the same time, namely, "three unclean spirits from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet . . . . to proceed forth (ἐκπορεύεσθαι) to the kings of the earth and of the whole world"—unclean they are, "for they are the spirits of demons—to gather them" also, to a place

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not designated by the apostle, "to the battle of that great day of God Almighty."

According to this interpretation, John is describing four distinct operations carried on during the period of this vial, two of them by the angel and two by the spirits. The angel prepares the way of the kings of the East, by drying the great river Euphrates. This done, he gathers these kings (of the East, whoever they may be) to the place called Armageddon. The unclean spirits during the same interval (if not quite simultaneously), by their malign influence and lying wonders (σημεῖα), first incite the kings of the earth and of the whole world to deadly warfare, and then gather them for the battle of the great day, but to what place he does not say.

The 15th verse is certainly parenthetical, and the 13th and 14th verses also are so considered by Bengel.

If we adopt Bengel's interpretation, we may perhaps logically account for the peculiar structure of the passage (ver. 12–16) by supposing that it was the apostle's design to denote, in the first place, merely the initiatory act of each of these diverse agencies. The angel pours his vial, and immediately the unclean spirits issue forth to their work. The effect of these two acts begins to be developed immediately, but the work of the spirits is first completed by the gathering of the kings of the earth, and for this reason (as well as to avoid a double dislocation of related parts) is first noticed (ver. 14). This done, the apostle returns to the angel in order to record what he did after he had poured his vial and the Euphrates was dried up; but not until he had thrown in (ver. 15) a note of warning. The reason for this further interruption of the narrative of the angel's work may be, to intimate that the signs of the approaching crisis are to be looked for in the things he had described before, viz. the drying of the Euphrates, and in the warlike aspect and demoniac spirit of the kings of the earth and of the whole world; not in the gathering of the kings of the East into a place obscurely, if not mystically described—an event which may be brought about in a less noticeable way, if not too late to serve as a timely warning.

For the popular exposition, see Lowman, Scott, Clark, and Henry. Heinrichs (in Koppe's edition of the N. T.) observes on the words (και συνήγαγεν), "and he gathered," that the singular form of the verb does not well correspond with the *three* beings from whom the spirits proceeded. He suggests, therefore, that the verb must be referred either "ad maleficum eorum συμβουλιον, vel ad eorum principem, draconem seu Satanam, vel ad sextum illum angelum qui (ver. 12), arefacto Euphrate, idololatrarum hostibus viam ad cladem eis inferendam patefecerat, quique idem et hic intervenisse erat credendus, et curasse ut infestæ illæ legiones quæ ab idololatris convocabantur, in talem locum coirent qui de exitu belli infaustissima omina ferret." According to this author αὐτοὺς refers to the kings of the earth and of the whole world, though it may be the angel gathers them to Armageddon.*

* The above is from the American *Theological Journal.*

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Sketches of Prophecy, No. I.—Micah V. 2, quoted in Matt. II. 6.

Context in quotation, Matt. ii. 1–9.
Context in prophecy, Mic. iv. 9–v. 15.

Occasion; a siege, Mic. v. 1.

Travailing of Zion, Mic. iv. 9, 10; v. 3.
- Continues until they abide, Mic. v. 3, 4.
  - Commencement, Isa. xxxvii. 3.
  - Close, Isa. lxvi. 7, 8; Mic. v. 3, 4.
- Of God's people until the second advent, John xvi. 20–22.
  - And first resurrection, Rom. viii. 23.
  - And marriage of the Lamb, Rev. xii. 1, 2; xxi. 9, 10.
- Of the whole creation until same events, Rom. viii. 19–22.

Want of a king in Zion, Mic. iv. 9.
- Supplied in the promised Messiah, Mic. v. 2.
  - Hezekiah the king, Mic. iv. 9.
  - Micah the counsellor, Mic. iv. 9.
  - Messiah both king and counsellor, Isa. ix. 6, 7.

Captivity in Babylon, Mic. iv. 10.
- Until deliverance, Mic. iv. 10.
  - Restoration and abiding at deliverance, Mic. v. 3, 4.
- Deliverance to be from Babylon, Mic. iv. 10.
  - But captivity continues yet, Mic. v. 3.
  - Therefore Babylon continues yet.
    - Babylon the head of the kingdoms, Dan. ii. 31, 38.
      - And exists in all of them, Dan. ii. 35.
      - Therefore Rome is Babylon, Rev. xvii. 4, 15, 18.
      - And deliverance will be from Rome.

Jerusalem besieged, Mic. iv. 11, v. 1.
- By Sennacherib and Rabshakeh, Isa. xxxvi. 1, 2, 15, 20.
  - Nebuchadnezzar, Jer. lii. 4, 5.
  - Titus, Matt. xxiv. 15.
  - Antichrist, Zech. xiv. 1–3; Ezek. xxxviii. 17.
    - Opposition infidel, Mic. iv. 11.
      - Rabshakeh, Isa. xxxvi. 1, 2, 15, 20.
      - Antichrist, Rev. xvii. 12–14.
    - Deliverance promised, Mic. iv. 13.

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God's enemies ignorant of His ways, Mic. iv. 12.
Revelation only to His people.
Duties—Search the Scriptures.
Watch.

Israel called to victory, Mic. iv. 13.
Gain from the nations consecrated to God, Mic. iv. 13; Isa. lx. 5–7; Rev. xxi. 24, 26.

Gathering of troops against Jerusalem, Mic. v. 1.
The Assyrian, Nimrod, Nebuchadnezzar, Mic. v. 5, 6; Jer. lii. 4, 5.
Antichrist, Isa. viii. 7, 8.

Beginning of deliverance, Mic. v. 2, 5.
Birthplace of Deliverer, Mic. v. 2.
David, 1 Sam. xvi. 1–12.
Jesus the son of David, Luke ii. 4, 6, 7.
Announced by angels, Luke ii. 8, 14.
Believed by shepherds, Luke ii. 15, 16.
wise men, Matt. ii. 1, 2, 9–11.
Known to the Jews, Matt. ii. 4–6; John vii. 41, 42.
Opposed by Herod, Matt. ii. 3–8, 16.
Bethlehem, House of bread, Mic. v. 2.
Jesus the Bread of heaven, John vii. 48–51.

Deliverer to be ruler in Israel, Mic. v. 2; Isa. ix. 7; Luke i. 32, 33; Ezek. xxxvii. 25.
And the everlasting One, Mic. v. 2; Isa. ix. 6; John i. 1–14; Prov. viii. 22–31; Rev. iii. 14; Gen. i. 26, 27.

Bethlehem, lowly, Mic. v. 2; Matt. ii. 6.
Messiah's first advent.
Jerusalem glorious, Isa. lx.
Messiah's second advent.

Messiah to come forth to God, Mic. v. 2.
The mediator, or daysman, Job ix. 33.
Needful to bring men to God, Eph. ii. 13.
To shew God's glory upon earth in the second Adam, or Emmanuel, Gen. iii. 15; 2 Sam. vii. 14; Ps. lxxxix. 19, 20.
Preaching the covenant preliminary, Isa. lxi. 1, 2.
The glory to follow, Isa. lxi. 2–11.

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Goings forth of Messiah, from everlasting, or predetermined, Mic. v. 2.
From Bethlehem to be smitten with a rod, Mic. v. 1, 2; Matt. xxvii. 30; Acts ii. 23.
From heaven to rule, Acts i. 11; Zech. xiv. 3, 4, 9, 16.

Israel given up until Zion ceases to travail, Mic. v. 3.
Because of the smiting, Mic. v. 1, 3; Matt. xxiii. 32 with 38.
Time of ceasing to travail, Messiah's second appearing, Isa. lxvi. 5.
Israel's rejoicing and comfort, Isa. lxvi. 10, 13.

The excellency, or excellent One, יתר, shall return, Mic. v. 3.
Excellency, Gen. xlix. 3.
(Remnant (שאר, Shear), Isa. vii. 3.)
Excellency, Reuben, Gen. xlix. 3, First-born.
Displaced in favour of Judah, 1 Chron. ii. 3.
Who was surety, Gen. xliii. 8, 9.
Messiah the surety, of the tribe of Judah.

His brethren, the Jews. Born a Jew.
Believers, Heb. ii. 11, 12; Rom. viii. 29.
Who are the church of the first-born, Heb. xii. 23.
And adopted children of God, John i. 12, 13; Rom. viii. 14–17.
And shall return with the excellent One, Zech. xiv. 5.

Return of the rejected One, Mic. v. 3; Matt. xxiii. 38, 39; Ps. cxviii. 26.
Once refused, Ps. cxviii. 22.
Now the head stone, Ps. cxviii. 22; Zech. iv. 7.

He shall stand and feed, Mic. v. 4.
Stand, personal presence, Zech. xiv. 4.
Feed, as a shepherd, Rev. vii. 17; Mic. vii. 14; Isa. xl. 9–11.
With bread of heaven and living water, John iv. 14; vii. 37–39; vi. 53–56.
Sometimes with affliction now, Isa. xxx. 20.
In the strength of the Lord, resurrection-power, Mic. v. 4; Eph. i. 19, 20; Rom. i. 4.
In the majesty of the name of His God, Mic. v. 4.
Come forth to me, Mic. v. 2.
Ruler as deputy for God, 1 Cor. xv. 24, 25.
Shepherd and deputy, Ezek. xxxiv. 23, 24.
Cry of the Son, Ps. lxxxix. 26.
Promise of the Father, Ps. lxxxix. 27–29.

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They shall abide, Mic. v. 4. Permanently, Ezek. xxxvii. 25.
Lie down, Ps. xxiii. 1, 2. Under the shepherd.
In quietness and assurance, Isa. xxxii. 15–18.
Enjoyed by believers now.

Great unto the ends of the earth, Mic. v. 4; Ps. lxxii. 8–11.
Commencing at Jerusalem, Zech. xiv. 17; } ix. 10.
Extending to the whole world, Zech. xiv. 9; }
Birth in Bethlehem preliminary, Mic. v. 2.

Assyrians shall come into Emmanuel's land, Mic. v. 5, 6.
At His return, Mic. v. 4, 5.
When He shall be the peace, Mic. v. 5.
By destroying the Assyrian, Zech. xiv. 3; Ps. xlvi. 8–11; cx. 5, 6; Isa. xxxi. 4–9.
No peace therefore to Israel until His return.
Shepherds and princes to be raised up, Mic. v. 5; Obad. 20, 21.
Shepherds, Jer. xxiii. 3, 4. Under the chief Shepherd.
Princes, Ezek. xliv. 3. Under the king Messiah.
Captains, Isa. xiii. 4. Under the chief Captain.
At Israel's deliverance, Isa. xiv. 1.

Remnant of Jacob, Mic. v. 7, 8.
Saved out of the nation, Ezek. xx. 38–40; Zech. xiii. 9; Isa. x. 20–22; Rom. ix. 27–29; Isa. iv. 3.

As dew, Mic. v. 7.
To cause food, natural, Isa. lv. 10.
spiritual, Isa. lv. 11; Deut. xxxii. 2, 3.
Spoken of Messiah, 2 Sam. xxiii. 3, 4; Ps. lxxii. 6.
At His kingdom, Ps. lxxii. 6, 8; cx. 3; Hos. xiv. 5.
Spoken of Messiah's people, Mic. v. 7.
Identity of Messiah and His people.
Messiah's gospel the dew among the nations in the present dispensation.
Messiah's people the dew among the nations hereafter, Isa. lxvi. 19. The remnant.
Wait not for man, Mic. v. 7.
Israel waits not for the nations, but the nations for Israel, Zech. viii. 21–23.
The creation also waits for Israel, Rom. viii. 19.
Dew, Israel converted.

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As a lion, Mic. v. 8.
  Having supremacy, Mic. iv. 8; Dan. ii. 35.
    And power, if exercised, Mic. v. 8.
  Judah's character, a lion, Gen. xlix. 9.
    Standard of Judah, Num. ii. 2; Ezek. i. 10; Rev. iv. 7.
    Spoken of Messiah of the tribe of Judah, Rev. v. 5.
    Identity of Messiah with Israel.
A lion, Israel restored.

Victory of Israel, Mic. v. 9; Isa. xiv. 2; xxv. 8, 9, 10.

Israel's defence cut off, Mic. v. 10, 11; Zech. ix. 10.
  Forbidden, Isa. xxx. 15–17.
    In order that they should trust in God, Isa. x. 20; xxvi. 1; xxx. 15.
    Trusting now in the nations, *e. g.* naturalisation of Jews.

Witchcrafts and soothsayers cut off, Mic. v. 12.
  Forbidden, Deut. xviii. 10, 11.
    That they should look to Messiah, Deut. xviii. 15.
    Trusted in nevertheless, 1 Sam. xxviii. 7; Isa. viii. 19.
    Will be looked to in the last days, Mic. v. 12.
    Spirit-rapping, table-turning, clairvoyance.

Groves and idols cut off, Mic. v. 13, 14.
  Commanded to be destroyed, Ex. xxxiv. 13.
  Will exist, Mic. v. 13, 14.

Enemies of God and of Israel destroyed, Mic. v. 15.
  That the Bethlehemite may be the ruler in Israel.

[The above notes, as our readers will perceive, are more calculated for study than for general or cursory reading. We purpose, D.V., inserting similar notes in our periodical from time to time, believing that working out the context of a prediction has much to do with its elucidation; *e.g.*, the birth of our Lord in Bethlehem is closely connected in the prophet with a mighty deliverance to be wrought by Him for Israel at a time yet future, and to which it was a necessary preliminary.—*E. Q. J. of Pr.*]

Reviews.

The Theological and Literary Journal. Edited by D. N. Lord. Nos. 37, 38, 39, 40.

We have formerly quoted largely from this able journal, and we should have done so again, but the above Numbers have just come to hand, and our space is almost filled. We do not think it needful to enter into any discussion on the remarks made on ourselves at page

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525. We wish to give an extract upon the much-disputed passage in the 24th of Matthew, "This generation shall not pass," &c. In another part of this Number the reader will find another view of the passage; but we confess a leaning to that given in the following extract:—

"This prediction is indisputably then a prediction of the personal coming of the Son of man in glory, to judge the nations, and establish His kingdom on the earth.

"Christ now, in the last division of His discourse, assures His disciples of the certainty of these events, and gives a further answer to the question respecting the sign of His coming, and the end of the age, by a comparison of the signals He had already foreshewn of His coming, with the prognostics which the budding of the fig-tree in the spring furnishes of the approach of summer.

"'But learn a similitude from the fig-tree. When now its branch becomes tender and puts forth leaves, ye know that summer is near. So also when when ye see all these (events), ye may know that (this) is near, at the doors. Verily I say unto you, This generation shall not pass away, until all these (events) take place. The heaven and the earth shall pass away, but my words shall not pass away' (ver. 32-35). As the budding of the fig-tree is an infallible signal of the approach of summer, so the occurrence of the events He had foreshewn as to precede His coming in the clouds, would be a signal of the approach of that coming. That it is His coming of which those events are to be prognostics, is seen from the statement by Luke, that it is the kingdom of God which those occurrences are to indicate to be near. 'So also ye, when ye see these events taking place, may know that the kingdom of God is near' (chap. xxi. 31). What then are those events that were to be signs of Christ's coming, and yet were to come into existence before the generation whom He addressed passed away, while His coming itself was not to take place till a long period after?

"The seeming incompatibilities of these predictions have perplexed commentators greatly, and led many of them to deny that the advent here foreshewn is a personal one, and treat it as a mere figure or representative of the act of providence by which the Romans were permitted or employed to destroy Jerusalem, and drive the nation into exile. No such expedient, however, violating the language, and subverting the prophecy, is requisite. The predictions are wholly consistent with each other, and were literally verified, before the generation had passed away that was in life when they were spoken. The events referred to were those Christ had predicted *that were to precede the time of His coming;* not those, like the signs in the sun, moon, and stars, that were to be contemporary, or of the same period with it. This is seen from their being signals that it was near, as the buds of spring are signals of the approach of summer, not of its actual arrival. As a space of some length intervenes between the first unfolding of the buds and leaves in spring, and the arrival of summer, so a proportional space was to intervene between the occurrence of these preliminary events and the advent of Christ of which they were to be the prognostics and harbinger. What then were all those events which were to come into being before that generation passed away, and were to be signals of the approach of His advent? They were the rise of false Christs, the persecution of His disciples, the occurrence of wars, earthquakes, famines, and pestilences, alienations and apostasies among His professed followers, the invasion of Judea by the Romans, the distress of the nation, the siege and desolation of Jerusalem, and the captivity and dispersion of the survivors of the people among all nations: *for these are the events, and all the great events,* that He had foreshewn as to *precede* the time of His coming; and all these events actually took place during the life of that generation, and far the most significant of them to the Jewish people, namely,

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their captivity and dispersion in foreign lands, and the treading of their city by the Gentiles down to near the time of Christ's coming, were to be a continually present sign, that the remaining predictions of the prophecy were to have a like exact fulfilment. Events of all these classes, verifying this prediction, thus actually took place ere that generation passed; and that verification was not only consistent with the fact that some of those events, such as the captivity and dispersion of the Jews, the persecution of believers, and the prevalence of iniquity, continued through long periods after; but also with the long delay of Christ's coming. The prolongation of the Jewish dispersion presents no inconsistency with the fact that it commenced within a few years of the time when the prophecy was spoken. Nor is there any contradiction to its commencement in that age, or its prolongation, in the fact that Christ has not yet come. For the prophecy foreshews that His coming is not to take place till the period of the Jewish tribulation is ended; and that tribulation, it foreshews, is to be prolonged till the times of the Gentiles are finished. The prophecy itself thus contemplated the intervention of a long space between the commencement and the end of the Jewish dispersion. The coming of Christ, accordingly, was as near to the commencement of that dispersion, proportionally to the great events that were still to precede His advent, as summer is to the first buds of spring, proportionally to the events that intervene between those buds and the arrival of that season.

"Christ apprises them, however, that notwithstanding these signs the time of His coming was to be unknown to men. "Yet of that day and hour no man knows, nor the angels of heaven, but my Father only. But as the days of Noe, so also shall the coming of the Son of man be. For as in the days of Noe before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and they knew not till the flood came and took them all away; so also shall the coming of the Son of man be. Then two shall be in the field; one shall be taken, and one shall be left. Two shall be grinding in the mill; one shall be taken, and one shall be left," ver. 36-40. That both, believers and unbelievers, were thus to be left in uncertainty of the exact period of His coming, implies that a considerable time was to pass between the fulfilments of the prophecy that were to take place before the generation passed that was living when it was uttered, and His coming. And men were not only to be ignorant of the precise time when He was to come, but were to sink into utter thoughtlessness and indifference in respect to it, and devote themselves to the cares and pleasures of this life, as regardless of His approaching advent to judge them as though no such event had been revealed to them, and was impending. And how has this prediction, in both its parts, been verified! Those who from time to time have attempted to fix the day of His coming, have only shewn their ignorance and presumption: while not only the world at large, but the church generally, has sunk into an almost total disbelief of His speedy advent, and regards it with aversion. It is very generally denied, indeed, that the advent here foreshewn is a personal advent, and maintained that no coming of the Son of man is to take place, till a time arrives when the race is to be arrested in its multiplication, the work of redemption brought to a close, and the earth consigned to annihilation; and those who reject these portentous fictions, and believe and defend the teachings of this and the other prophecies respecting Christ's coming and kingdom, are often jeered as fanatics, and repelled with insults and scorn. A very slight knowledge, however, of the events in which they hold that this prophecy had its accomplishment would reveal to them their error, and silence their reproaches. No facts respecting the siege and capture of Jerusalem, in which they hold it had its fulfilment, are more notorious and indisputable, than that they did not occur suddenly and unexpectedly to the Jewish people. The Roman army entered Palestine about four years before the siege of the capital was begun, and in the mean-

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time had conquered all the other chief cities and districts of the holy land. Jerusalem was the last to be assailed, and the approaches to it of the legions from the west, north, and east, were very gradual, and gave time to such of the inhabitants as wished to withdraw and retreat to a place of safety. Whatever the time may be, therefore, when the event denominated Christ's coming is to take place, it is certain that it cannot have been that of the approach of the Roman army to Jerusalem, and its siege and capture; as these events did not occur unexpectedly, nor suddenly, to the Jewish people. They were forewarned that it was to be attacked, and in continual expectation of it from the commencement of the war in A.D. 66, to its fall in A.D. 70."

The Golden Lamp: An Exposition of the Tabernacle and its Services. By RIDLEY H. HERSCHELL, Author of "A Visit to my Fatherland," "Mystery of the Gentile Dispensation," &c. &c. London: James Nisbet & Co. 1858.

THE Expositions here given us by Mr Herschell of the Tabernacle Service are exceedingly good. The volume is a useful one. In the chapter on the Day of Atonement he thus writes:—

"Yes, the entrance into the holiest of all, the approach to the ark of the covenant, and the mercy-seat, shall be superseded by something more glorious and blessed, so that an Israelite shall not need to think 'any more' of the ark of the covenant. The material ark, the mercy-seat made of gold, and the mysterious cloud, shall all disappear, and the Israelitish heart shall then be drawn up into a higher communion and enjoyment. That which was only faintly foreshadowed in the ark, and in the whole of the service connected with the holiest of all, shall then be realised by a union and fellowship with God Himself. One more passage I refer to, which is also remarkable, in the latter part of the prophecies of Ezekiel (chap. xl.–xliv.), where he speaks of a future glory that has not yet been enjoyed by Israel. Never had such a temple existed, never had such services existed, as are described there. It is remarkable, that when the prophet Ezekiel describes this future glory of the festivities of Israel, he does not mention the day of atonement, important as that day was in the whole of the economy of Israel. When the prophet speaks of that future glory, he mentions only these two feasts, the feast of tabernacles and the passover; the one a commemoration of national deliverance, the other a feast of joy, commemorative of that tabernacle which the Lord Himself had raised up for them, to shelter them from the storm and from the tempest. Then the Lord Himself shall be, as it were, unto them a pillar of cloud by day and of fire by night, as described in the fourth chapter of the prophecies of Isaiah. The reason is plain why the other feasts are not mentioned. The feast of weeks is not mentioned, because it was commemorative of the giving of the law. The new covenant shall then have been established with the house of Judah and with the house of Israel, and the law be written in their hearts, and consequently they will not need any further communication of the law. The feast of trumpets, which was preparatory, to rouse up the mind of Israel, to remind them of their standing before Sinai, when they felt their need of a Mediator, and the sound of the trumpet alarmed them, and they felt that they could not hear the voice of God; this will not be required, because they will have come unto Zion, the city of the living God, the heavenly Jerusalem. The day of atonement will not be required any more, because that everlasting righteousness brought in by the Mediator of the better covenant shall then be enjoyed by them, and they shall know what it is to realise entire and perfect satisfac-

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tion, the remission of all their sins; being 'justified by faith,' they will enjoy 'peace with God, through the Lord Jesus Christ.'"

Of the Jewish Day of Atonement he thus writes:—

"As I think it may be interesting to some of my readers to know how the day of atonement is kept by the Jews at the present day, I will give a short sketch of their services on the occasion.

"No sacrifices are offered by the Jews on this occasion. There is, however, a conviction of the necessity of a sacrifice; and, guided by some rabbinical tradition, they kill, on the day before the day of atonement, a fowl, or a cock, upon whose head confession is made; and the expressions made use of are those from the book of Job, chapter xxxiii., from the 22d verse: 'Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.' This is repeated when this cock is killed as a ransom. Then there is the meeting together on the eve of the day of atonement, when prayers are made and confession. Some have a custom, before this regular service begins, of allowing a friend to beat them very gently with a leather strap, as an expiation for the sins which may have required stripes. There are also confessions made for sins that require special offerings. The time is one, among the devout Jews, of a very solemn and impressive character. There is a feeling, as if now their doom were fixed for the coming year, whether for life or death; and as if everything that is to befall them were sealed on that day. Throughout the day of atonement, the time is spent in the synagogue, in offering the prayers, supplications, and confessions, some of which I shall now present to you. In the following passage a description is given of what the elders had to do in preparing the mind of the high priest for the solemn service in which he had to engage. 'The wise elders who sat at the gate joined him, and said unto him, Read aloud the portion of the law on the morning of the ninth day. He was placed at the east gate, where the beautiful sacrifices of the day were caused to pass in his presence, and then they spoke to him, and exhorted him,' &c. 'And when the elders exhorted him, his tears flowed, and his flesh trembled because he was suspected; they also turned aside and wept sore. If he was a man of erudition, he lectured on both the written and oral law, of which those who attended him read unto him till midnight, to keep him awake.' Then a description is given of his appearance, of his garments, and so on, and after this follow the confessions which he had to make upon the head of the sacrifice which he had killed for himself. And the priests, and the people, who stood in the court, when they heard the glorious, and tremendous, and ineffable name proceed from the mouth of the high priest, with sanctity and purity they kneeled and prostrated themselves, falling on their faces, and said, 'Blessed be the name of His glorious Majesty for ever and ever.' This ineffable name is supposed to consist of forty-two letters; it is only comprehended by the most profound and learned of the cabalists, and it is supposed that this ineffable name produced all that was great and glorious and blessed among them in those times, and that the High Priest alone could pronounce it, and that once a-year. In the false stories which are current concerning our Saviour and His miracles, it is supposed that He, by some means or other, got hold of this ineffable name of Jehovah, and by it performed the miracles. Another prayer (all these are repeated as devotional exercises on that day) gives this description:—'The perfect nation conducted the faithful messenger to his house, that is the high priest. The nation rejoiced when they heard the good tidings, that the piece of wool dyed crimson, which was sent with the scape-goat, had become white.' They have a tradition, that a piece of

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crimson wool was tied on to the horns of the scape-goat, and that, as it was sent away, this wool turned white, as a signal that their sins were completely pardoned. 'For the nation was then adorned with salvation, and covered with a robe of righteousness. She shewed her joy, and uttered her gladness. The high heavens dropped and flowed with dew; the ridges of the field were watered, and gave their fruit.' 'Then they were washed, purified from their filthiness and pollution; they were made pure and perfect by the purity of His hands, that all might know that He who cleanseth them is the fountain of living waters, the hope of Israel cleanseth them with faithful sacrifices.' After various prayers, of an historical rather than a devotional nature, have been repeated, a description is given, a very exaggerated description, of the glorious appearing of the high priest; it is said, that his face was like the sun, that his face was like the rainbow, and a variety of similar expressions are made use of to illustrate his greatness. They then say, 'Happy are the eyes which saw all those things, but, verily, to hear only of them afflicts our soul. Happy the eyes which saw our temple, and the joy of our congregation, but, verily, to hear only of them afflicts our soul. Happy the eyes which saw the scarlet twist that was on the scape-goat turn white, but, verily, to hear only of it afflicts our soul. Happy the eyes that saw the continual offerings that were offered in the gate of the temple, that was thronged by the congregation, but, verily, to hear only of them afflicts our soul. But the iniquities of our fathers have caused the desolation of the temple, and our sins have prolonged the period of our captivity. Oh may the rehearsal of these things procure forgiveness for us, and the awakening of our souls be the means of our pardon! Thou hast, therefore, in thine abundant mercy, given us this day of atonement, and this day of pardoning iniquity, for the forgiveness of iniquity, and the expiation of transgression.' And then follows this description:—'We have no burnt-offering, no trespass-offering, no staves, nor mingled meat-offerings, no lot, nor burning coals, no oracle nor fine-beaten incense, no temple, nor sprinkling, nor confession, nor bull for a sin-offering, no sacrifice, no sprinkling of blood, no sin-offering, nor fatling burned on the altar, no purification, no Jerusalem, nor forest of Lebanon, no sweet sacrifice nor libation, no fine flour nor sweet spices, no ordinances or burnt-offerings, no vail, nor mercy-seat, no Zion, no perfume, no sweet savour, no present, nor peace-offering, no thanksgiving-offering nor continual burnt-offering; for because of our iniquities, and the iniquities of our fathers, have we wanted all these things.' Then, after a great many other prayers, they say, 'We have not obtained the desire of our heart; we have hoped for tranquillity, and trouble came; for exaltation of our horn, and, lo! depression. We said, "Our salvation is nigh," but it is far distant.'"

The Indian Rebellion; its Causes and Results: A Series of Letters from the Rev. A. Duff, D.D. London: James Nisbet & Co. 1858.

We merely note the publication of these remarkable Letters, and commend them to the attention of our readers, giving the following extracts:—

"Still, of the ultimate issue I never once for a single moment doubted. This I have reiterated almost to very nauseousness. But my hope has not sprung from any desire or attempt to minimise the amount of danger on the one hand, or maximise the amount of preparation to beat it down on the other. No! But solely from my unshaken persuasion that the God of Providence has, in a strange way, given us India in trust for the accomplishment of *His* grand evangelising designs concerning it. In the discharge of this solemn trust, we, as a people and nation, have been shamefully, criminally

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negligent. Hence it is, mainly, though by no means exclusively, that the Lord has admonished us in the way of sore judgments. We have been brought to the very brink of the precipice; the gulf of destruction has yawned terrifically beneath us; India has been within a very hair's-breadth of being severed from our unfaithful grasp for ever;—but having, as a people and nation, when brought into the very depths of trouble, and all but inevitable ruin, in some measure humbled ourselves before the Lord, and cried unto *Him* in our trouble, *He* has been graciously pleased so far to deliver us from our distresses, yea, out of the very darkness and shadow of death. And now, when manifestly about to grant us a new lease of India, He, in condescending mercy, appears thus, in effect, to address us:—'On you, as a people and nation, I have bestowed the treasures of gospel knowledge and grace, as well as the treasures of earthly substance, together with territorial dominion, beyond those bestowed on any other realm in the Old World. My purpose in so doing has been to constitute you the almoner of my bounties of providence and grace to the many kingdoms and peoples which now have been made to acknowledge your sovereign sway. For this end was India committed in trust to you; but having proved faithless to your great commission, I was about punitively to tear it from you in a way of ignominy and shame. Having, however, bowed before me in contrition for the past, with resolutions of amendment for the future, I purpose to try your fidelity by restoring it to you once more, with a view to your realising, under the ministration and aid of my Holy Spirit, the great object of the everlasting covenant,—even the subversion of Satan's empire, and the establishment of the Messiah's kingdom instead. Be again faithless to your great commission, and you have now had your last warning; when next visited in my hot displeasure, it will be in the way of exterminating judgment. Be faithful henceforth to your great commission, and your tenure of India, as a material dominion, is sure, until it can become a source of immeasurably greater benefit to you as a spiritual possession,—redeemed from the bondage of its idols, its falsities, and lies.' God, in mercy, grant that the salutary monition may be joyously and effectively responded to; and that the future may make ample reparation for the sins and shortcomings of the past!

"Are these sentiments, or are they not, in accordance with Scripture? Are these words, or are they not, the words of truth and soberness? If so, why should they be regarded as needlessly gloomy and cheerless? Whatever they may appear to others, to my own mind they are the very sheet-anchor of hopeful and joyous anticipation for the future. As a nation, we have openly admitted and avowedly confessed that the calamities which have overtaken us are judgments from God, on account of the sins and criminal negligence of the past. Now, surely the wound—the bruise—of judgment does not consist merely in the awful massacres of our unoffending countrymen, women, and children; but also, and very specially, in the deep-seatedness, malignity, and extent of that rebellion, which has so nearly cost us the most magnificent viceroyalty under the sun, and the effectual quelling of which must involve the shedding of such fresh torrents of human blood. Now, in the severity and extent of the Divine judgment, ought we not to behold something like a measure of the Divine estimate of our sins as the procuring cause? To make light, therefore, of the judgment, in its wide-embracing comprehensiveness, or make it appear less than it really is, must be to make comparatively light of our own sins, or make them appear less than they really are in the sight of God. And if so, how can we be duly penitent before Him? And if not duly penitent, how can we expect the wound to be properly healed? or how can we be duly grateful for the greatness of the deliverance? They who feel that their sins are many, and have been forgiven much, can alone love much; and they who know that they have been helplessly in the very depths of trouble and

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distress, can alone truly rejoice in their salvation. Let us, then, strive to realise the whole of our calamity,--massacres, rebellion, and all, with the antecedent sins which have led to them,—in its utmost amplitude and bounds, that our contrition may be the deeper; our gratitude for unmerited deliverance the greater; our hope, from the very magnitude of the Divine favour, the brighter; our joy, in contemplation of our new lease of the empire, the purer and more ecstatic. . . . .

"The last mail brought us notifications of the honours conferred by her Majesty on some of the leading actors in stemming the great rebellion, such as Wilson of Delhi, Havelock and Neill of Lucknow. All here rejoice in the conferring of these honours on heroes who jeoparded their lives in their country's cause, and two of whom have fallen victims on the high places of the field; but in their name and example they have left a precious legacy and a tower of strength. There is, however, a very general feeling of disappointment at the meagreness of the new honour conferred on Sir John Lawrence; unless, indeed, the present be considered a mere first instalment of what is in reserve for him. His really pre-eminent services do not as yet seem to be adequately apprehended or appreciated at home. Relative to these a local journalist has given the following just and compendious statement:—'Sir John Lawrence, with few European troops, and the largest division of the native army, met the great rebellion face to face, drove it back, and annihilated its authors. Without money or orders, he raised a loan on his own responsibility, and in three months created an army of 40,000 men. No man knew better than Sir John Lawrence the critical position of the Punjaub; but he knew also that Delhi *must* be taken; and he accepted the danger, roused the old Khalsa spirit as far as it was safe, struck the key-note of the national pride in his order giving the Punjaub to Punjaubis, and saved not only his own province, but Bombay. And when on that terrible week in the end of August the balance swung slowly back, and it seemed that once again Providence had declared against the empire, he alone stood firm. His last regular Sikh regiment was despatched to Delhi, and the chief stood alone surrounded by new levies and a quaking population. He supplied the Generals with troops and ammunition for the siege, filled all vacancies and all arrears, kept all communications open, restrained the frontier tribes to an unwonted quietude, found his merits acknowledged by the Government of India—and yet receives only an honour which has no attribute of permanence.' Now, I believe that I express the general mind of the European community out here, when I say, that if the man who laid the foundation of British dominion in India became Baron Clive of Plassey, the man who, within the last six months, has virtually saved an empire—more extensive far than the daring imagination of a Clive ventured to grasp, and his sober reason actually pronounced it madness to attempt to create—has nobly earned the title of Baron Lawrence of Lahore—a title which it is hoped he will yet live to receive and enjoy. Not that I attach any peculiar value to mere earthly titles. They are in themselves, and weighed in the balance of eternity, little better than glittering gew-gaws or the evanescent transparencies of a dissolving view. Nevertheless, on the equitable principle of giving to Cæsar the things that are Cæsar's, and rendering honour to whom honour is due, if it be legitimate to bestow them at all, they ought to be conferred on the most worthy. Now, at this moment there is not within the bounds of our British Indian empire a more deserving subject of the British Crown, nor one whose transcendent services to the State more justly entitle him to the highest favour of a gracious Sovereign, than Sir John Lawrence, the Chief Commissioner of the Punjaub.

"The year 1857 opened upon us with incipient symptoms of disaffection and mutiny in certain portions of the Bengal army. The year 1858 has

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opened upon us with nearly the whole of that once redoubted army—after having committed atrocities that have made the ears of the whole civilised world to tingle—fiercely and defiantly arrayed in a life-and-death struggle against us. Even now, the hosts on both sides are silently and sullenly, and with the pent-up energies of mutual hate and wrath, mustering for a final conflict. That conflict, when it does come, may be expected to be a tremendous one. Still, no one who understands the subject at all can, as regards the ultimate issue, entertain the reasonable shadow of a doubt. It is the Lord who, in a strange way, and for the accomplishment of one of the noblest of ends, even that of the evangelisation of its people, gave India to Britain. It is the Lord who, on account of our culpable misimprovement of the awful trust, in His sore displeasure, suffered India to be nearly lost to us. And it is the Lord who alone can effectually restore it. And my firm persuasion ever has been, and is now, that, after having, by a prolongation of judgment and disaster, constrained us, in some adequate degree, to acknowledge the real extent of our criminality and danger, *He* will restore India once more to us, on probationary trial;—in other words, will recommit to our hands, for careful culture, the most extraordinary wilderness within the whole realms of heathenism,—but destined one day to become one of the most glorious vineyards of that renovated earth where truth and righteousness shall for ever dwell. Oh for the needful wisdom to devise the right new policy, originate the right new plans, inaugurate the right new institutions! Oh for the needful faith and faithfulness to carry these on in a course of development ever forward—ever progressive!"

The Voice of Christian Life in Song; or, Hymns and Hymn-Writers of Many Lands and Ages. By the Author of "Tales and Sketches of Christian Life." London: James Nisbet & Co. 1858.

A most attractive, interesting, and profitable volume. We do not perhaps form the same estimate of some of the early hymn-writers of the Christian Church as the authoress does; and we consider a large portion of mediæval hymnology the utterance rather of the sentimentalism than of the spiritualism of the Church; yet we do not, because of this slight difference of opinion, value this book the less. The translations are all good, some of them very superior, The concluding paragraphs of the volume suit our pages well:—

"How many sweet and joyous, or deep and touching hymns are there in our days, as doubtless there have been in all times, which never reach beyond the little family or social circle which they gladden! How many have been written to comfort one sorrowful heart, and, having accomplished that, are heard no more! How many gush out on occasion of some especial sorrow, or joy, or deliverance, and are forgotten like the song of the birds who poured out their happy music yesterday morning!

"Yet none of these are lost; they reach God, to whom they are sung, and they speak of Him to man—and more, neither song nor singer can seek to be or do. And not only this. There are tens of thousands who never wrote a hymn, who may yet have made better spiritual music with many hymns than those who wrote them. The hymn-writer only speaks the thought or feeling of all Christians, and the echo may often be sweeter and purer than the original notes, because less mixed up with self. The faith which sees the Invisible, and is loftier than all flights of imagination, is not the dower of a few, but the heritage of all. The whole Church is a Choir as well as a Priesthood. The harps of God, with the priestly robes of festival, and the victor's crowns

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are the purchased possession of all who stand by that sea of glass mingled with fire. But what those images mean, and what that song and that joy will be, we know not yet; we only know that it shall be, and that its first notes are only to be learned on earth.

"Has there not, moreover, amidst all the din and discord around, been a growing beauty and power in this song? Has there not been a development of Christian doctrine, not independent of the Bible, but evolved out of it? Has not the Church been gradually mounting to the height of the Book, and can we not, in some measure, trace this in her hymns? Is not the expiatory power of the death of the Lamb of God more fully brought out in the Ambrosian than in the Oriental hymns? Through the wars and convulsions of the middle ages, when the soil of modern society was being formed by the crumbling of old civilisations and the upheaving of new races; through those times of darkness and tumult, when it seemed so often as if the end of all things must be at hand to close the terrible struggle, whilst the apprehension of the 'day of wrath' was often so present and vivid, did not the Cross shine more and more clearly as the one refuge from the judgment-throne? And then, when instead of the dreaded judgment the long-suffering of God sent the Reformation, when before, since the days of St Paul, had the world ever heard with such force and clearness the tidings of great joy—that Jesus is now not the Lawgiver and the Judge, but the Forgiver of sins and the Saviour—as from the lips of Martin Luther? Again, when in the eighteenth century Zinzendorf and the Wesleys arose, did not the old message gain something fresh from the old fountain as it issued thence anew? To Luther, the Grand Turk and the Pope of Rome were simply Antichrists; to Zinzendorf, and the Evangelical English Christians of the eighteenth century, the heathen were part of that lost world which the Son of God came to redeem. To the age of battle for the truth succeeded the age of propagation of the gospel. The hymn-books of the eighteenth century begin to contain missionary hymns.

"And now, in our hymns of to-day, is there nothing fresh? Does not that 'glorious hope,' the light of the day of the appearing of Christ, shine more brightly in some of these than it has since the Thessalonians 'turned from idols to serve the living God, and to wait for His Son from heaven'? As in the time of the Reformation the teaching of St Paul was brought out with such fresh power that it seemed then first understood, and the way of salvation and peace was made plain, are there not yet depths in the Gospel of St John, and heights in the Apocalyptic vision, a fulness of revelation of Him who is at once the Lamb of God and the Son of man, the Son of God and the Bridegroom of the Church, which the Church is yet slowly travelling up to apprehend? May there not yet even on earth be sung psalms and hymns and spiritual songs, deeper and more heavenly than any earth has ever yet heard? For the Church is not journeying away from the first Advent, but on to the second; nor is she left to dig for herself her treasures of truth out of a Book written in a language dead for centuries. The Book is spoken to her still by a living Voice, the Voice of Him who testifies of Jesus.

"The song of redemption is no mere echo of an earlier song pealing in fainter and fainter cadence from age to age. It is the rebound of the living waters ever freshly flowing from heaven to earth; and if anything of echo mingles with it, it is the reverberation of a song which is drawing nearer and nearer—the song of the great multitude which no man can number, which is to burst on earth in the Day which is approaching. For there is a triumphal entry to come; the gates of the heavenly City shall yet open wide, and the multitude from within shall meet the throng coming up from the Jordan and the wilderness, and both shall form one adoring company round Him who cometh no more in humiliation, but mighty to save. No cross shall follow that day of triumph; those songs shall never again fall into discord, nor be

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quenched in tears; and in the temple in which that procession shall close there shall be no Pharisees, nor traffickers to be expelled, and no blind or lame to be healed; for none shall glory there save in One Name, and none shall need healing, for the Life Himself shall be with them, and they shall be like Him.

"Are we also singing that song to Him who hath loved us and washed us from our sins in His own blood? Its first notes can only be learned on earth, and we may be sure that the feeblest voice which has uttered but one trembling strain of its undying music here, shall never sink into the bitter wailing of those who have rejected mercy and forfeited hope.

"But if we have indeed learned something of that redeeming love which has made the song of thanksgiving and holy joy once more a possibility for fallen and sinful man, are we singing it day by day? Does thanksgiving blend with our first thoughts at morning, and our last at night—thanksgiving amidst trial, as well as after it? Do our hearts sing to God as we are about our daily work, as well as when we are engaged in what seems His more especial work? If it is so, and more and more as it is so, our work shall become worship, and our whole lives a service of song in the house of the Lord. For in proportion as our religion is a fountain of inward peace, will it be a source of practical power. Happiness is the normal state of God's creatures, broken only by sin and its bitter fruits; and the common daylight of His presence is joy.

"The one sorrowful act of the Christian temple-service is accomplished for ever. The whole curse and bitter penalty of sin have been borne by the Holy Judge Himself, and in place of the cup of anguish which he drained, the Crucified presents to us the cup of blessing. The communion-feast is our commemoration of Calvary. Henceforth the oil of gladness and the robes of festival are the daily apparel of all the redeemed, and the true and native speech of the Church on earth and in heaven is Song."

Sabbath Lays. Suggested by Passages in the Church Service. London: James Nisbet & Co. 1857.

A VOLUME of pleasant Scriptural Lays, of which the following is a specimen:—

"The summer's glories all have waned, her labours, too, are o'er,
Of gather'd grapes and garner'd grain the land hath plenteous store;
And once again her joyous sons to holy Salem throng,
Their grateful homage to present, with sacrifice and song.

"But strangely gladsome is the scene which now enchains our eyes;
Beyond the walls, on ev'ry side, see bowers of beauty rise,
Of graceful willows from the brook, boughs of the stately palm,
And fragrant myrtle intertwined—abodes how pure and calm!

"And there the sons of Israel dwell, in mem'ry of the time
When, homeless wand'rers, they escaped from a rude alien clime:
Yet is not faintly symboll'd thus a period still to come,
When a fair renovated earth shall be the happy home

"Of beings freed from sinful thrall? Methinks from such as they,
Mansions by mortal masonry uprear'd will pass away;
For, ah! their stateliest chambers all have sin's dark presence known,
Their walls have deeds of guilt beheld, and echoed horror's groan.

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"The human dwelling standeth not beneath yon gorgeous sky,
Which of pale Sorrow, with her suite, the entrance can defy.
Where bitter words have wrung the heart, where heads have bow'd in shame,
Where fond ones have in agony bent o'er a soulless frame,

"Beseemeth not such creatures pure to spend their joyous hours;
More fitting far the graceful shade of sweetly-perfumed bow'rs,
All radiant with the colour'd light from myriad blossoms pour'd;
Thus may Earth's early Eden days be blessedly restored.

"High bardic lays foretell that each shall fearlessly recline
'Neath his own spreading fig-tree, while the richly-freighted vine
Caressingly bends o'er him, and a changeful shadow weaves,
And gentle gales low music make unto the dancing leaves.

"Royal Redeemer! hasten thou those days of bliss sublime;
Let thy celestial sceptre wave o'er ev'ry tongue and clime;
Bid our long-banish'd Planet bask in the meridian blaze
Of Thy complacent countenance, nor dread an alter'd phase."

Hymns of the Church Militant. London: James Nisbet & Co. 1858.

This is a gift-book from America; a large and good selection of hymns from all quarters, forming a volume of upwards of 600 pages. It is one of the choicest volumes of the kind that we have seen. Take the following specimen:—

"IN THE FIELD.

"Fighting the Battle of Life!—
With a weary heart and head;
For in the midst of the strife,
The banners of Joy are fled.

"Fled and gone out of sight,
When I thought they were so near,
And the music of Hope, this night,
Is dying away on my ear.

"Fighting the whole day long,
With a very tired hand,—
With only my armour strong—
The shelter in which I stand.

"There is nothing left of *me*,—
If all *my* strength were shewn,
So small the amount would be,
Its presence could scarce be known.

"Fighting alone to-night,—
With not even a stander-by
To cheer me on in the fight,
Or to hear me when I cry.

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"Only the Lord can hear—
Only the Lord can see
The struggle within how dark and drear,
Though quiet the outside be.

"Fighting alone to-night!
With what a sinking heart,—
Lord Jesus, in the fight
Oh stand not Thou apart!

"Body and mind have tried
To make the field my own;
But when the Lord is on my side,
He doeth the work alone.

"And when He hideth His face,
And the battle-clouds prevail,
It is only through His grace
If I do not utterly fail.

"The word of old was true—
And its truth shall never cease,—
'The Lord shall fight for you,
And ye shall hold your peace.'

"Lord, I would fain be still
And quiet, behind my shield;
But make me to love Thy will,
For fear I should ever yield.

"For when to destroy my foes
Thou lettest them strike at me;
And fillest my heart with woes,
That joy may the purer be;—

"Nothing but perfect trust,
And love of Thy perfect will,
Can raise me out of the dust,
And bid my fears lie still.

"Even as now my hands—
So doth my folded will
Lie waiting thy commands,
Without one anxious thrill.

"But as with sudden pain
My hands unfold, and clasp,—
So doth my will start up again,
And taketh its old firm grasp.

"Lord, fix my eyes upon Thee,
And fill my heart with Thy love;
And keep my soul till the shadows flee,
And the light breaks forth above."

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The Signs of the Second Advent of our Blessed Lord, collected from the Words of Jesus and applied to our own Times. In Twelve Sermons, preached during the season of Advent, in the years 1856 and 1857, in the Church of St James, Westend, Southampton. By JAMES WILLIAMS HATHERELL, D.D., Incumbent. London: T. Hatchard. 1858.

THROUGHOUT this volume there is much of most useful and solemn truth, conveyed in plain but pointed language. Faithful warnings and searching appeals abound throughout, and make the volume one of a most quickening kind. We extract from the author's statements a forcible passage as to the condition of the world in our own day:—

"The words of our blessed Saviour clearly shew us the state of the world under the Christian dispensation. But for His warnings and clear prophetic statements, we might have naturally concluded that the moral and religious character of the world would have improved in proportion to the advancement of Christian knowledge and the promulgation of Christian truth. But our Lord encourages no such hopes, His expressions forbid all such conclusions, and our own experience confirms the distinct declarations of prophetic truth. Notwithstanding the increased enlightenment of the age, the spread of education, the progress of science and art, the gradual development of new energies which are brought to bear upon the social welfare of mankind; evil is still predominant in the world; worldliness, or love of the world, becomes more active, more restless, more aspiring; and 'eating and drinking, buying and selling, planting and building,' as outward tokens of the principles which actuate and influence mankind, are on the increase, gradually extending and unfolding themselves, and bitter is the fruit which they bear.

"It is true that we cannot judge of the nearness of the day of judgment from the simple presence of these worldly principles, because they may be said to be in operation in all ages; but from the rapid and unprecedented progress of these carnal principles, in connexion with other remarkable signs of these times, we can judge, and are warranted in so doing—even in weighing and estimating the probable nearness, the speedy approach of 'that day which the Lord hath appointed, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.'

"The Lord is not honoured in the society of the age in which we live, His holy name is not glorified, men in general are 'ashamed of Christ and of His words in this sinful and adulterous generation,' profession is loud, practice is at a very low ebb indeed! Churches are frequented, but 'the heart is far removed from the Lord,' and though, 'with their lips,' the people confess Him, how few 'worship Him, who is a Spirit, in spirit and in truth.' Are not commercial speculation and enterprise on the increase? and are not 'buying and selling' more and more the chief employment, the one all-engrossing business of a large portion of mankind?

"We would call your special attention to 'planting and building,' as two of the remarkable signs of the times preceding the second advent, which our Lord Himself gives us. Are not our capitals, our principal towns and boroughs, increased and enlarged by means of building, far beyond the experience of former years? Very many have more than doubled both their size and their population. Is not this remarkable in our own county, in the suburbs of our county town? This 'building,' as a sign of the times, is remarkable, because there is more than steady, sober progress involved in it. There is abroad a mania for building, a madness, a complicated system of speculation; many failures are connected with it, houses hurried up and afterwards allowed

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to go to ruin for want of persons to occupy them. This extension of towns by building speculations is not confined to this country, but develops itself over the whole of Europe, and many parts of other continents. We believe, brethren, that this system of building, this constant speculation, this haste to build, this wide-spread mania, the prevalence in our own times of the same spirit which seems to have actuated the builders of the tower of Babel, indicate that the time is rapidly approaching when the planters and the builders will be surprised and overtaken by the advent of Christ as 'the Judge of the quick and the dead, at His appearing and His kingdom."

"Those amongst us who are conversant with the accounts of the numerous money speculations of the present day, the repeated failures, the stock-jobbing, the making haste to get rich which prevails with many, with which every newspaper abounds, will be able to draw their own conclusions clearly and forcibly how far the same charge of madness, mania, and unsettledness, attaches itself to the principle of 'buying and selling,' which actuates the men of this generation; and we believe that God teaches us by the dispensations of His providence, by His direct interference in the ways and with the doings of man, by His 'shaking' the very institutions and foundations of society, that all things earthly are unsettled, tottering, and ready to pass away altogether, and that nothing can exceed the madness and folly of all those who build upon the world or worldly things for their happiness, and unadvisedly prefer 'things seen and temporal, to things unseen and eternal.' The insecurity of many kinds of property, the frequent failure of speculations, the uncertainty of the tenure by which estates and houses are often held, the crash and the suddenness with which large commercial and banking concerns break up, to the surprise of all, and are obliged to suspend payment, to the ruin of thousands who were dependent upon their continuance, are all designed to teach us that a rottenness—a principle of decay—a root of bitterness and vexatious disappointment—lie at the foundation of all worldly things, which are themselves precursors and forerunners of that universal shaking which all things human and terrestrial will sustain at the second advent of our Lord, in order that 'those things which cannot be shaken may remain.'

"My brethren, let us not cry 'Peace and safety,' when all around us, underneath us, is uncertain and insecure; let us not calculate upon many years of ease and prosperity, when in every part of the world 'men's hearts are failing them for fear, and for looking after those things which are coming upon the earth.' Wickedness, worldliness, and forgetfulness of God, increased and strengthened in the days of Noah and of Lot, up to the very moment of the respective judgments with which the Lord God of heaven and earth visited them: and we know from our Saviour's words wherein the parallel is drawn between those times and the state of the world at His coming, that there will be no pause in 'buying and selling,' no cessation in 'planting and building,' before He comes again in His glory. 'As it was in the days of Noah and Lot, so shall it be in the day when the Son of man is revealed.' For 'the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of His power; when He shall come to be glorified in His saints, and admired in all them that believe in that day.' 'Wherefore awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' 'Repent,' my brethren, and 'believe the gospel,' 'which is the power of God unto salvation to every one that believeth.' 'Turn unto the Lord your God,' and pray for the grace of His Holy Spirit, that you may 'serve Him in fear and rejoice unto Him with reverence;' for if you despise and reject the Saviour and His words now, 'it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you.'"

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A Key to the Prophetical Books of the Old Testament. By Thomas Brown, Certificated Teacher. London: Longman, Brown, Green, Longmans, and Roberts. 1858.

There is much useful information brought together in this compilation, though there is nothing new or original. We give an extract from the beginning of the Second Part, whose title is, "The Prophetical Discourses, arranged in the order in which they were Delivered."

No.	Texts.	Subjects.	When Delivered.	B.C.
1	Jonah i.—iv.	The destruction of Nineveh averted by repentance.	Soon after the accomplishment of Jonah's first prophecy.	857 to 784
2	Amos i.—ix.	Israel and the surrounding nations. Perhaps the two last chapters form a separate discourse; but some, though wrongly, would even separate vii. 1-9 from vii. 10-17.	The event in the latter part of Jeroboam's reign, referred to in chap. vii. 10-17.	Bet. 810 and 784
3	Joel i. ii. 1—11.	The Chaldean invasion of Judah.	Perhaps when Uzziah increased his army, about the middle of his reign.	Bet.
4	„ ii. 12—32.	Promises respecting the latter days.		800
5	„ iii.	Final victory of the Jews and the Church over their enemies.	2 Chron. xxvi. 15.	and 660
6	Hosea i.—iii.	Israel's sin, punishment, and restoration.	On its distress in the reign of Jeroboam II.	785
7	„ iv.—vii.	General punishment of Israel.	During the troubles after the interregnum following the reign of Jeroboam II.	780
8	„ viii.—ix.	Assyrian invasion of Israel.	In the short reign of Pekahiah, king of Israel, and the latter part of the reign of Uzziah.	760
9	Isaiah i.	The wickedness, punishment, and deliverance of the Jews.	Ditto, or on Pekah's invasion in 740.	—
10	„ ii.—iv.	Ditto.	*See* No. 8.	—
11	„ v.	Captivity and desolation of the land.	Ditto.	—
12	„ vi.	Isaiah's vision and mission.	Ditto.	—
13	Micah i.	Assyrian invasion of Judah and Israel.	On the continuance of idolatry in Jotham's reign, 2 Kings xv. 35.	758 or 750
14	Isa. vii.—ix. 7.	Israel, Syria, and Judah, scourged by Assyria.	On the invasion of Judah by Rezin and Pekah.	742

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Commentary on the Book of the Prophet Isaiah. By the late WILLIAM WILLIAMS, Esq. London: James Nisbet & Co. 1858.

A SIMPLE Christian spirit runs through this volume; yet there is not very much to be gathered from it in the shape of actual exposition. The author seems to have been a truly excellent man.

The Nature and Purpose of God, as revealed in the Apocalypse. Parts First and Second. Edinburgh, 1858.

WE are unable to acquiesce in the plan of these volumes, and differ materially from very many of its statements and reasonings.

Gnomon of the New Testament. By J. A. BENGEL. Now first translated into English, with Original Notes, Explanatory and Illustrative. Revised and edited by Rev. A. R. FAUSSET, M.A. Edinburgh: T. & T. Clark. 1858. Five volumes.

IT would not be easy to overpraise this work of the last century. It is one of the noblest specimens of able, ripe, and condensed criticism that has ever been given to the Church. We have already commended it to our readers; we hope to do so more fully yet; but, meanwhile, we take this further opportunity of bringing the work under the notice of those who may not have had their attention called to it. So far as we have been able to look into it, the translation seems excellent, and the notes and preface useful. No student of the New Testament should be without Bengel's "Gnomon."

Evangelical Meditations. By the late Rev. A. VINET, D.D. Translated from the French, by Professor E. MASSON. Edinburgh: T. &. T. Clark. 1858.

WE find in this volume Vinet's usual excellencies—much thought, much vigour, much spirituality. The "Meditations" are truly evangelical, and excellent.

Memoir of the Rev. Robert Nesbit, Missionary, Bombay. By the Rev. J. M. MITCHELL. London: James Nisbet & Co. 1858.

As there is no part of this work that touches on prophetical points, we content ourselves with expressing generally our high commendation of the volume. Mr Nesbit was one of the ablest, most learned, and most devoted missionaries that India has been privileged to enjoy.

Trials of Faith; or, The Pearl of Angrogna. A Tale of the Seventeenth Century. Seeleys. 1858.

AN interesting and well-told tale of stirring times. It does not, however, lie directly in our way.

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Zwingli; or, The Rise of the Reformation in Switzerland; a Life of the Reformer. By R. Christoffel. Translated from the German by John Cochran, Esq. Edinburgh: T. & T. Clark. 1858.

Zwingli, like Knox of Scotland, has been much misunderstood, and his character imperfectly appreciated. Merle d'Aubigné has done something to reveal the true man, and to brush away misrepresentation from his memory. Here is a biographer who has set to work manfully. We cannot enter into the contents of the volume; but we most warmly commend it to our readers. It takes up the history of a most momentous period of Church history, and it does so with great success.

Precursors of Knox—Patrick Hamilton. By the Rev. Peter Lorimer. Edinburgh: Constable & Co.

This is a most valuable volume, stored with accurate and important history relating to the Reformation in Scotland; but as it does not lie within our province, we cannot enter into its details.

The Christian's Table Book: Extracts from various Authors. With Preface by the Rev. J. B. Owen, M.A. B. & G. Seeley. 1858.

This is a selection from a pretty large extent of authorship of the best kind. The extracts are excellent, and the tone of the volume is good.

St Paul's Thorn in the Flesh: What was It?

This is a small pamphlet of twenty-nine pages, to shew that Paul's thorn in the flesh was deficiency of eye-sight, brought on originally by the vision at his conversion. It is an ingenious and well-written tract—not absurd nor fanciful, but bringing together some curious allusions in the Pauline Epistles which strongly corroborate the above theory. The author first takes up Galatians iv. 15:—

"The last words of this passage, 'Ye would have plucked out your own eyes, and have given them to me,' have usually been taken in a hyperbolical or proverbial sense, as if a merely general meaning was conveyed, amounting simply to—'There was no sacrifice, however great, which ye would not have made for me.' But it is plainly open to inquiry, whether the sense is not of a more special kind; whether, viz., St Paul does not here, as in the preceding verses, intend to remind the Galatians of pure matter of fact—to recall to them, not in mere general terms, the depth and warmth of their feelings and professions of regard for him, but to repeat to them, perhaps the very words they had used, and to revive in their memories the actual and express import of their desires and anxieties. If this be the case, if it really was a common and habitual thing with them to express a wish that it were possible for them to pluck out their own eyes, and to transfer them to the apostle, the only way of reasonably accounting for so strange and *outré* a proceeding, is to suppose that St Paul actually laboured either under entire deprivation of vision, or under some severely painful and vexatious disease of the eyes: The meaning being, that so keenly did the Galatians sympathise with the apostle in his affliction, that they would willingly have become his substitutes by taking all

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his suffering upon themselves, if only it were possible by doing so to relieve him."

Again he writes—

"Having thus shewn how exactly the whole of the language of this passage tallies with the idea of the apostle having been affected with some distressing complaint in his eyes, it is surely very remarkable to learn, from a totally different source, that St Paul actually had at one period of his life lost the power of vision. I allude, of course, to what is recorded in the ninth chapter of Acts, of the strange occurrence which took place when he was on his way to Damascus. And although we are informed that he shortly afterwards recovered his sight, it is obvious that this is quite compatible with the existence of much remaining disease and imperfection of vision. Indeed, I am not sure but his own language in giving an account of the extraordinary event actually favours the idea that the miraculous cure effected by Ananias went barely to the restoration of sight, and did not amount to a complete removal of the injury which his eyes had sustained. In his address to the Jews at Jerusalem, when he stood upon the stairs of the castle (Acts xxii. 13), all that he says is, 'Ananias came unto me and stood and said unto me, Brother Saul, receive thy sight. And the same hour *I looked up upon him.*' In Acts ix. 18, the words are, 'Immediately there fell from his eyes as it had been scales, and he received sight forthwith.' In neither passage at least is there anything inconsistent with the idea that his eyes, though they had not lost the power of vision, may yet have been seriously and perhaps permanently injured. And although it is perhaps scarcely legitimate to bring it forward as an argument for the view which I have adopted, yet it is impossible to overlook the fact that a most important end was served by the apostle's eyes being permitted to retain the marks of disease and severe injury, for a standing proof was thus afforded to the Church and to the world that the extraordinary vision, so confirmatory of the truth of our holy religion, was not, as some might otherwise have been inclined to think it, a vain fancy of the apostle's own mind. Often, no doubt, when St Paul told of that remarkable meeting with the Lord Jesus, he was met by the reply, 'Paul, thou art beside thyself; delusion, a heated imagination, has deceived and betrayed you.' But he had only to point to his branded, half-quenched orbs, and to ask the objectors if mental hallucinations were accustomed to produce such effects on the bodily frame. To such a question there could obviously be no answer. And if the objectors were satisfied of the apostle's veracity in alleging the one thing to be the effect of the other, it was hardly possible for them to gainsay the claim of a Divine origin for Christianity."

Again—

"It does not, therefore, distinctly appear in any explanation of St Paul's affliction which would refer it to disease of an ordinary kind, how it should have had the effect which he attributes to it—that of preventing him from being unduly exalted by the abundance of the revelations made to him. But when it is pointed out that his affliction was the immediate consequence of his close intercourse with Deity, the relation of the two things assumes an entirely different aspect, and a sufficient cause of humiliation appears. For, if at any time the apostle was disposed to glorify himself on his superiority to his fellow-men, and on being the peculiar favourite and friend of God, his real insignificance, and the infinite distance that lay between him and the Divine Being, must have been sent home with irresistible power to his mind, by the recollection that the mere sight of that terrible majesty had struck him to the ground, and had left an ever-during brand of pain and disfigurement on his person. I shall just add, that in Second Corinthians xii. 7, the

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words, τῇ ὑπερβολῇ τῶν ἀποκαλύψεων may with quite as much propriety be construed with ἐδόθη μοι σκόλοψ τῇ σαρκὶ, as with ἵνα μὴ ὑπεραίρωμαι; the meaning being thus given—'and that I might not be exalted, a thorn in the flesh [caused] by the exceeding greatness (for this, rather than 'abundance,' seems to me the proper translation of ὑπερβολῇ) of the revelations, was given me.'

"If the account I have thus given of the connexion between St Paul's 'Thorn in the flesh,' and the visions or revelations with which he was favoured, be the correct one, we are now furnished with the means of explaining a somewhat obscure expression in the 14th verse of the fourth chapter of Galatians, to which I promised to return: 'And my trial which was in my flesh, ye despised not, nor *rejected*.' If we are compelled to abide by the belief that St Paul's 'trial' was merely some bodily affliction of the ordinary kind, we can understand the meaning of his saying that the Galatians did not 'despise' it (although, by the way, it seems rather a microscopic basis on which to found a laudation of a body of Christian men and women, to say that they were so good as not to despise him on account of a natural bodily infirmity); but it is impossible, on this assumption, to attach any consistent sense to the word '*rejected*.' It has, therefore, been taken as simply synonymous with 'despise,' an interpretation which is objectionable, both because it is at variance with the well-ascertained meaning of the Greek word ἐξεπτύσατε (spit *out*, not spit *at*), and also because it involves the imputation of needless tautology to St Paul's language, from which, almost more than from any other fault of style, the whole of his writings prove him to be singularly free. But if my explanation of the nature of the apostle's trial be the true one, every word of the sentence has a clear and intelligible meaning. St Paul came among the Galatians proclaiming to them the glad truth, that Jesus Christ was risen from the dead. How did he know it? Because he himself had seen Him alive after his passion, 'when he came near to Damascus.' Was he quite sure that the vision was not a dream, or a delusion? He pointed to his eyes in proof that it was a great certainty, a terrible as well as joyous reality. And this evidence the Galatians 'despised not, nor rejected.'

"This explanation of the reference of 'rejected,' has also the advantage of removing a difficulty which has hitherto been felt in the translation of the preceding verse. It is there said, 'Ye know how through infirmity of the flesh I preached,' &c. Now, it so happens that the Greek words δι' ἀσθένειαν, cannot, in accordance with the common usage of the language, be translated 'through' (in the sense of *during*) 'infirmity.' Had this been the meaning which the apostle intended to convey, he would have used the genitive δι' ἀσθενείας. With the accusative, the reference of διὰ is generally found to be to the instrument, ground, or cause of anything, and its meaning is—by, on account of, by means of, on the ground of, &c.* The literal and strictly correct translation of St Paul's words, therefore, is—'By the infirmity of my flesh, I proclaimed to you the good news,' *i. e.*, I adduced the fact of my bodily affliction, as giving indisputable evidence of the truth which I told you about the resurrection and exaltation of Jesus Christ, and this evidence you despised not, nor rejected. Thus, not only a specific meaning is attached to the word 'rejected,' but a much more close, distinct, and consistent sense is given to the whole passage, than upon any other understanding of the reference it could possess."

Once more—

"At the close of the Epistle to the Galatians (chap. vi. ver. 11), we find him saying, 'Ye see how large a letter I have written to you with my own hand.' Now, the letter is not a very large one; on the contrary, it is one of the shorter of the apostle's productions. And, then, why should he take

*See Robinson's "Lexicon to the New Testament," *sub voce* διὰ.

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credit for having written it with his own hand? Under ordinary circumstances, it would scarcely occur to any one in the habit of writing at all, to speak of this as any remarkable achievement. But, if the Galatians knew him to be labouring under impaired vision, and perhaps severe pain in his eyes, the words are peculiarly significant, and could not fail to make a touching impression on the quick, impulsive temperament, so vividly alive to anything outward, of the Celtic tribe to which they were addressed. And thus, too, we obtain an explanation of what would otherwise be rather unaccountable, how a man of St Paul's active habits, and whom we have difficulty in conceiving of as accustomed in anything to have recourse to superfluous ministrations, seems to have almost uniformly employed an amanuensis in writing to the various Churches.

"Again, at the very conclusion of the Epistle, we have what I cannot help regarding as another allusion to his affliction—'From henceforth let no man trouble me; for I bear in my body the *marks of the Lord Jesus.*' It has been customary to regard these words as referring to the marks of scourging, stoning, &c., which had been imprinted on the apostle's body by the enemies of the gospel, in the course of the persecutions to which he had been subjected in consequence of his firm adherence to the faith. But though the fact of his having undergone severe persecution was a strong proof of his *sincerity*, it was no proof at all of his bearing any authority over the Galatians. Yet this is what he must be understood as asserting here. And I cannot help thinking, that the words, 'marks of the Lord Jesus,' are chosen with a reference to that relationship which was established between St Paul and his Master and Lord, on the occasion of that extraordinary meeting on the way to Damascus, for it was then he received his commission to bear Christ's name to the Gentiles. Στίγματα were the brands with which slaves were marked in order to prove their ownership. So, if I am right in my understanding of the meaning of the word here, the blasting effect produced on his eyes by the glory of that light, constituted the *brand* which attested his being the servant (δοῦλος) of Jesus Christ, and of his being commissioned by him to communicate to others the truth of the gospel. This gives a force and fulness of meaning which corresponds exactly with the peculiar energy of the expression, while, according to any ordinary explanation of the passage, it seems rather to be strong language used, without any adequate occasion for it.

"I think the circumstance of the expression, 'marks of the Lord Jesus,' occurring just where it does, at the close of the Epistle, is also worthy of remark. From what he says at the 11th verse of the same chapter ('Ye see how large a letter I have written to you with my own hand,') it is obvious that, to whatever cause it is to be attributed, the act of writing was one of considerable effort to the apostle. His zeal, and anxiety, and Christian affection, however, had borne him up, and carried him through with his task. But just as he was concluding, I imagine that he began to feel that the effort he had made was greater than his infirmity was well able to bear. If my idea as to the nature of that infirmity be correct, his weak, diseased eyes were burning and smarting more than ordinarily, from the unusual exertion that had been demanded from them; and this, at once leading his mind to what had been the cause of that exertion, the misconduct of the Galatians and their teachers, naturally wrung from him an assertion of his authority, in the impetuous and reproachful, but at the same time deeply pathetic exclamation—'From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.' And so he concludes his Epistle."

The Spirit of Love; or, a Commentary on the First Epistle of John. By the Rev. W. Graham, Bonn. London: 1857.

This work will be welcomed by many—by the scholar and by the

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private Christian. It is a most valuable exposition of the Epistle of John. We meant to have made large and numerous extracts; but must postpone these. In the meantime, we quote the following passages relating to the coming of the Lord. Mr Graham is a decided and intelligent pre-millenialist, as the following extracts will shew:—

"παρουσία—'the coming of Christ.' This word is often applied to the second coming of Christ (Matt. xxiv. 3; 1 Cor. xv. 23; 1 Thess. ii. 19; 2 Thess. ii. 8; 2 Pet. iii. 4; 1 John i. 28; Matt. xxiv. 27-39; 1 Thess. iii. 13, iv. 15, v. 23; 2 Thess. ii. 1; James v. 7, 8; 2 Pet. i. 16, ii. 12). The apostle resumes, in the twenty-eighth verse, the subject of the *last time*, and connects with it the coming of Christ as the natural and blessed hope for those who had resisted the temptations or endured the persecutions of Antichrist. John and Paul, and all the Scripture, connect the presence and reign of Antichrist with the absence of Christ, in whose temple he pretends to rule; and the overthrow of the man of sin, as well as the imprisonment of Satan, and the consequent blessedness and glory of the latter day, with the coming of Christ in His power and glory. I can find no passages, therefore, which distinctly teach that Antichrist shall be converted or destroyed by the power of God, or that the latter-day glory shall break in over our world before the coming of the Lord. His presence destroys Antichrist, and then diffuses the glory and blessedness of the latter day. A new and glorious earth, full of righteousness, and peace, and joy, without the presence of Christ, is more an Atheistic than a Christian idea, and certainly finds no trace in the word of God. On the contrary, it is His presence, and not the place, which makes the believer's heaven; and, consequently, the redeemed around the throne in heaven end their hallelujahs with the hope that they shall come with Him to reign on the earth (Rev. v. 10).

* * * * * *

"We observe that the coming of the Lord is held up before the Church as the *object of their expectation* and hope. John could have said, as we often say, 'Abide in Him, that you may have confidence in the hour of death, and be ready to enter into His presence with joy.' The truth is, death is little spoken of in the New Testament as a terror, and never as a hope, however glorious the region may be that lies beyond it. It is rarely present to the mind; and when it is so, it is always painful, for it is the last enemy that shall be destroyed. It is the triumph of corruption, and the fulfilment of the curse. Nor is death any great terror to man: the brave do not fear to die, and the timorous submit to it as an unavoidable necessity. An army of warriors, ready at any moment to brave death for their king and country, would quake and tremble before the appearance of a single angel (Matt. xxviii. 4). In fact, the constant preaching up of death, instead of the resurrection from the dead and the coming of the Lord in His glory, is contrary to the apostolic practice, and derogatory to the character of the redeemed man; it is a misplacing of the object of hope and admiration, and a mistaking of the curse for the blessing, that can nullify the curse. You are mistaking the last enemy for your best friend, and, instead of seeking comfort in the Captain of salvation, and the consolations of the Comforter, you seek it in the wages of sin (Rom. vi. 23), and in the citadel of the king of terrors. Far different is the hope of the coming of the Lord. There we have an object in which the heart can luxuriate in perfect ecstasy, because it is the coming of our Friend and Redeemer; it is the triumph of righteousness over iniquity, of light over darkness, of life over the powers of death and the grave, of Christ over the Antichrist and oppressor of the world. It is therefore called the *blessed hope* (Tit. ii. 12); and the *hope of righteousness*, for which we wait through the Spirit (Gal. v. 5); and the one hope of *our calling*, being common and free

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to all the saints (Eph. iv. 4); and the *hope of salvation,* viz., the adoption or the resurrection of the body, for which we are longing so earnestly (1 Thes. v. 8; Rom. viii. 24); and the hope of *the resurrection,* when the whole man, soul and body united and glorified, shall enter into the joy of the Lord (Acts xxiii. 6). This is not a melancholy parting like death, but a joyful meeting of those long separated, in the fulness of joy in the morning of the resurrection, when the worthies of the olden time, the apostles and martyrs, now crying for vengeance, and waiting for the coming of the Lord (Rev. vi. 10), and heroes of the faith, with the whole body of the faithful, shall meet together in the presence of their Father, in the full communion of the Holy Ghost, around the throne of Emmanuel, their glorious Redeemer, clothed with the white robes of righteousness, with palms in their hands, and shining in their resurrection glory as the companions and brethern of the heavenly King.

"This is the hope which the apostolic churches were plunging forward that they might get at it before the time, and which we, a cold-hearted, miserable, heartless generation of the Church, wish to put off as long as possible. A half-mad lady said, the other day, to a morning visitor, a friend of mine, 'My dear sir, it would be a great favour if you would not come so often, and then not stay so long.' It is even so with us: the world has maddened us with pride, sin has deadened our Christian sensibilities, and the glorious hope of the martyr churches has faded from our memories. His delaying His coming has become *our hope,* so that the practical language of our hearts is, 'the longer He delays His coming the better, and if He does come, we hope His visit will not be longer than one day.' I say this is the language of our lives, if not of our lips, for we are unwilling to have our schemes of ambition and benevolence broken in upon by the coming of the day of God. Others, indeed, get rid of the responsibility and the hope of the apostolic ages, by inserting, mentally, as they read the epistles, after every passage that speaks of the advent, *that is His coming at death, or that is His spiritual coming;* and in this way the conscience is pacified, and every principle of right interpretation cast to the winds. The German critics act more honestly: they follow the rigid principles of interpretation, and maintain that all the apostles teach the speedy coming of Christ; but they hold that, in doing so, they teach a delusion which the course of time has now taught us to correct. We hold by their principles of criticism, but we deny their conclusions.

"There are two words in this passage applied to the advent—'His appearance' and 'His coming,' or 'presence.' It is possible that He might be present or come, and yet not appear, and our text assures us that, in His coming, He shall shine forth in His glory and majesty. It will be a great public event, which will be communicated to mankind with the rapidity of lightning. The ἀπ' ἀυτοῦ is no doubt rightly translated *before Him,* and yet it is vain to look for a similar example in the New Testament. In this case the ordinary meaning of ἀπὸ must yield to the necessity of the sense. The apostle beautifully concludes the chapter (ver. 29) by connecting righteousness both with the head and the members as their distinguishing principle. He is the Righteous One, and if ye know this great fact, ye should know also that every one that doeth righteousness is born of Him. Out of Him, as the second Adam, flows all regenerating life, and the just and natural proof that we share it is a righteous walk and conversation. This is closely connected with the abiding in Christ and the hope of His coming mentioned in the preceding verse. The *abiding in Christ,* which gives us confidence at His coming, is nothing else but the *doing righteousness,* which, again, is the result of our being born of Him. The righteous King is coming, and it is the righteous subject alone that can share the glories of his reign. The new birth is a birth unto righteousness; and, being born of the incorruptible seed of the Word of God, which liveth and abideth for ever, ye shall have confidence and joy in the presence of your rightful Prince and Lord."

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Extracts.

Evils of the Last Days.

"Furthermore, this characteristic of headiness and high-mindedness resteth not in the mind merely which judgeth, but goeth out into the actions of men; where we find a restlessness, speculation, and love of change; a haste to bring about our ends; a discontentment with our conditions; a pressing upward and forward into the high places of life, which more, perhaps, than anything else, distresseth the spirit and betrayeth the trust, and wrecketh the peace of men. Until these years of revolution, these infidel times, whose characteristics we are seeking to disclose, men set themselves down in a certain condition of life—tradesmen, shopkeepers, merchants, or other—and proposed to their minds the honest and good purpose of rearing up a family, orderly and decently, and as became the stations of their fathers; being content if they could keep their credit, maintain their family, and settle them creditably in the world. This was the common undertaking of men in the last generation; and being so, there was neither the drudgery nor yet the luxury which now prevaileth. Men had rest: the labour of winter was not like the labour of spring or harvest; but it was a breathing time and a resting-time to man as to nature: and I have heard the old people of my native town tell, how they would pass their day now and then in sports and recreations, and their evening in tale and song and conversation of various kinds, which kept man in remembrance of his higher parts. But now, every man, through this spirit of high-mindedness which hath seized every rank, is become either a drudge and slave to labour and business, or a speculator for risks manifold, or a consumer of more wealth than would have kept a dozen families in the former times: all either drudges or rich men; insomuch, that, to refer back to my own experience and land of nativity, it hath been proposed in some places to take away from the people the rest of the fast-day before the sacrament, because it is so much time lost from labour."—*Irving.*

Preservation of the Jews.

"God's providential care in preserving, and His favour in honouring them [the Jews], are unmistakeable. Not now to speak of the persecutions, massacres, and tumults which they have outlived, just look at the mighty and fearful changes through which they have passed safely, as their fathers through the Red Sea and Jordan. Remember the rise and wreck of empires and kingdoms—the waves of conquest that have overwhelmed dynasties, swept away thrones—transformed the whole face of the world, and yet left the Jews undying and unchanged. Barbarians overflow and dissolve the mighty empire of Rome. New kingdoms of Heruli and Vandals, of Goths and Lombards appear and perish. The Mahometans, like an irresistible torrent, sweep across the fairest provinces of the Eastern empire, extinguish the light of Christian

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Churches, and finally overthrow the Imperial throne. Amongst the Mahometans themselves the mightiest catastrophes threaten wide-spreading desolation. Caliphates rise and fall. Arabs and Turks, Mongolians and Osmanlees, are seen striding over rivers of blood, mountains of human corpses, and the ruins of half the world. But amidst this general turmoil, wreck, and confusion, the Jews are everywhere preserved, as if they had literally entered into their chambers and shut their doors about them until the indignation was overpast; and when the storm subsides they are found, in spite of all the crash and din of warring elements, to have been busy in their schools and studies, transcribing the precious pages of Revelation in the holy language—counting the very letters of the Bible, that not a tittle might be lost—compiling grammars and lexicons, and writing commentaries—preparing some of the weapons with which Luther and his companions were to assault the strongholds of superstition, and, by God's blessing, reconquer the spiritual liberties of the world. The Gentile Churches had lost both the original Hebrew scriptures and language. The God of Abraham made Abraham's children the faithful guardians and preservers, and when the time came the dispensers of these treasures, by being the first printers and the first teachers of the original writings of Moses and the prophets. How, then, are we to regard their wondrous preservation, this invaluable service which they have rendered to the cause of truth? Is it a token of Divine wrath or favour?—of degradation or honour?"—*Dr M'Caul.*

Correspondence.

THE DISPENSATIONS.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—At a meeting of the "Prophetical Alliance," which took place at Barnet a few weeks ago, I was kindly asked by the secretaries to say a few words on a topic connected with the *Gospel Dispensation,*—one particular view of it, among many others, "Christ the Author and Finisher of our salvation." In my observations, I had intended to allude to the opinion expressed by a previous speaker, who had stated that he believed there were only *three* Dispensations, and I thought it a question for consideration whether we might not reckon *seven* Dispensations. I refrained, however, for particular reasons, on the occasion mentioned, from entering upon the subject; but it occurred to me that I might communicate the thought to your *Journal,* that some of your readers may take it up, and weigh it for what it is worth. Premising that I take the meaning of the term *Dispensation* to be, "*a new and marked era and line of government and covenant on the part of God with mankind,*" I deduce the number *seven* as follows: —

1. The Paradisaic, or Adamic.
2. The Patriarchal, or Sethite.
3. The Noachic, after the flood.
4. The Abrahamic.
5. The Mosaic, or Levitical.
6. The Gospel, or Christian (of grace).
7. The Millennial, or Monarchic (of glory).

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1. The *Paradisaic* contains the period from the creation of our first parents to the expulsion from Paradise, introducing the *covenant of works*, and, by distinction, a *probationary* dispensation of rewards and punishments dependent upon *obedience*—"Do this, and live."

2. The *Patriarchal*, or *Sethite*, extended from the fall of man to the deluge, and covenanted pardoning mercy and sanctifying grace to all who (like the family of Seth) *called upon the name* of the Lord, believing in the promised Seed and the typical atonement of sin by sacrifice.

3. The *Noachic*, from Noah's times, after the flood, to the call of Abraham, in which there was a direct renewal of the covenant of grace, by reliance on the vicarious sacrifice, supported by a fresh sign, the "bow in the cloud," and a new promise of acceptance to the family of faith, and preservation to the world at large from destruction by water.

4. The *Abrahamic*, from the Call of Abraham to the Exodus of Israel from Egypt. In the former event, the covenant of grace was greatly confirmed and extended—the descent of the Redeemer distinctly pointed out in Abraham's seed, a possession of an earthly inheritance given to the chosen family of faith, typical of the heavenly inheritance and deliverance from bondage effected for this people, figurative of the spiritual rescue of the chosen from the thraldom of sin and sorrow.

5. The *Mosaic*, or Levitical, is coincident with the prospective establishment of the Lord's people in their own land, under monarchic rule, with a sublime code of moral and ceremonial laws, with great and precious promises, with signs and wonders, with tokens and prophecies—all bearing upon the fuller development of the Divine mercy, grace, and love in the redemption from sin and death, and the establishment of righteousness and peace.

6. The *Gospel*, or Christian Dispensation of Grace, seen in the first advent of Christ, in the flesh, the bringing in of the bright home of the Church, the preaching of righteousness, peace, and joy in the Holy Ghost, the announcement of the spiritual nature of faith, love, and worship, more fully than ever declared, the actual atoning blood of the Lamb, sealing the covenant, shed, the Holy Spirit given visibly according to promise, the kingdom of Christ announced to be coming in, the regeneration of the fallen world, and restoration of the groaning creation.

7. The *Millennial*, or final Dispensation of the kingdom and glory of Christ and His Church, shewn in the second advent, the subdual of Antichristian enemies, the binding of Satan, the resurrection and enlargement of the true family of faith, the Sabbatical rest, the triumphant manifestation of Christ, as monarch of the world, and the unity of His people, as reigning with Him over saved nations; and that manifestation made most complete in the consummated complete dethronement of Satan, and all that render feigned allegiance, at the close of this period.

This view may be thought interesting in one point, from the harmony it discloses between the six days of creation, and the seventh day's Sabbath, or day of the Lord—also between the six millennary divisions of time, six thousand years of woe and toil, and the seventh millennary, the grand winding-up of the scenes of transgression, and bringing everlasting righteousness to be more firmly than ever established under the sovereign rule of our great Head and Lord and King.—I am, Sir, yours faithfully,

W. Stone.

Hackney, *April* 30, 1858.

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Poetry.

SEEK THE THINGS ABOVE.

SIGH not for palm and vine,
  Nor for the sun-loved land which palm and vine are shading;
  Call not its verdure glorious and unfading,
Nor its bright air delicious and divine!
That chiller land of thine,
Where spring the oak and pine,
Without or palm or vine,
Or glossy olive grove,
Is worthier of thy love.

Sigh not for cloudless skies,
  Nor for the magic vales o'er which these skies are bending;
  Praise not the glowing orb which every hour is sending
  Its light-flood, never ebbing, never ending,
On the fair Paradise
That underneath it lies;
Pouring o'er earth and sea
Its breathless brilliancy;
Filling the summer air
With its untempered glare.

Love thine own happier land,
  The greenest land which earth's clear streams are washing,
  The freshest shore on which earth's sea is dashing:
Covet no sunnier strand,
Gleaming with golden sand.
  If thou wilt still be sighing
    For fairer climes than this,
    For realms of richer bliss,
  Sigh for the land of the undying,
  On which no blight nor curse is lying;
    Where all is holiness
    And everlasting peace;
      Where God upon His throne
        Gives joy for aye;
      The Lamb, the light and sun,
        Sheds glorious day.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1858.

Art. I.—PROFESSOR FAIRBAIRN AND CONDITIONAL PROPHECY.*

This new work from the pen of Professor Fairbairn claims our attention, not so much from its subject, important as it is, as because the author has in the preface attempted a reply to a review of his former work on Prophecy, which appeared in the number of this Journal for July 1857.

Our readers will recollect that in that review we pointed out the Arminian tendency of certain speculations put forth by Dr Fairbairn regarding the interpretation of prophecy. It does not surprise us that he should have found it necessary to notice these statements, but the peculiar mode in which he has thought fit to deal with them, demands from us a few preliminary observations, before we enter upon a discussion of the points at issue.

What right has Dr Fairbairn to assume that the reviewer "set himself to damage the credit of his book, and of the author along with it"? Or what reason has he to complain of "palpable misrepresentations and uncourteous treatment employed respecting him by parties belonging to the same prophetical school as the reviewer above referred to"? We have on several

* "Hermeneutical Manual; or, Introduction to the Exegetical Study of the Scriptures of the New Testament." By Patrick Fairbairn, D.D. Edinburgh: T. and T. Clark.

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occasions reviewed works from Dr Fairbairn's pen: we have often pointed out what we believed to be erroneous in them; but we are not aware of a single instance of misrepresentation, or want of courtesy. If such can be pointed out, we shall be ready, as is our duty, to make what reparation we can; but we cannot permit Dr Fairbairn, under cloud of a general charge of unfairness, to conceal *the momentous character of the points now at issue between us.* A man of Dr Fairbairn's position ought not to have condescended to an artifice so entirely unbecoming. As to the review of which he complains, we hold it to have been a fair and moderate treatment of the points in debate. Dr Fairbairn's attempt to excite a prejudice against us on the ground of the prophetical views advocated in this Journal, will not avail him; for premillennialism did not enter into the discussion at all, nor did our sentiments on this point in the slightest degree influence our reasonings, except, indeed, to this extent, that we were not sorry to have opportunity of shewing that premillennialism is not so commonly leagued with heresy as its opponents are inclined to maintain. And we can assure Dr Fairbairn that we have the best possible reason for knowing that not a few of his own Church, who have no sympathy with our peculiar views on this subject, entirely agree with the opinions we have expressed regarding the tendency of his doctrines. Nor do we feel as much depressed as perhaps we ought to be by Dr Fairbairn's allusions to the obscurity of the source from which the attack on his work on Prophecy has proceeded, and the improbability that "he will refer to anything of the same sort in future;" for we are perverse enough to believe, that had this been his real estimate of the weight and value of our critical remarks, he would have abstained from noticing them at all.

So much we have thought it necessary to premise, and in now approaching the main subject, we have nothing to explain and nothing to retract. We do not doubt, on the other hand, that we shall be able to make good every statement which we put forth in our former review.

Dr Fairbairn seems to be displeased with our former remarks upon his treatment of the "Calvinistic writers of a former age." He made, he says, only "a very brief and general allusion" to them, in which it was his intention merely "to intimate in the shortest manner possible," that a certain distinction made, or supposed to be made by them, did not "in his view, satisfactorily explicate the matter at issue." We quoted Dr Fairbairn's own words in our former article. His allusion to the older Calvinistic writers is certainly sufficiently brief, but it shews perfectly distinctly that Dr Fairbairn had entirely mistaken

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their views. He divided the writers on the subject into two classes; the one represented by Olshausen, and the other by Hengstenberg. He included the older Calvinistic writers in the first of these classes, the one which maintains the conditional character of the prophetic announcements. We asserted, and we now repeat the assertion, that the older Calvinistic writers belong to the other class, and that they hold in the main the opinions expressed by Hengstenberg in a passage quoted by Dr Fairbairn, and transferred to our pages. Will Dr Fairbairn lay aside all ambiguity of language, and tell us plainly whether he still holds that the Calvinists of a former age belong to the class represented by Köster and Olshausen? Will he say whether he still maintains that they held prophecy to be conditional? This mistake is one into which no one could have fallen who was at all familiar with the literature of Calvinism. Still, however suspicious it may be, it does not prove that Dr Fairbairn's own views are unsound. Nor, indeed, do we intend to affirm that they are. What we accuse him of is ignorance—ignorance so great, that he has unwittingly put forth sentiments which lead to Arminianism by the shortest possible inference. But before we enter upon this portion of the subject, we must set before our readers the precise point at issue.

The most cursory examination of the prophetic word reveals to us an important fact with reference to one portion at least of God's communications to man. We discover that there are warnings and threatenings communicated by Him through the prophets which are never carried into execution; and we observe also, that these communications are not in every case at once capable of being distinguished from such revelations of His will as might be supposed to be irrevocable. As examples of what we mean, we may quote Isaiah's warning to Hezekiah—"Thus saith the Lord, Set thine house in order; for thou shalt die, and not live:" whereas the king did after all recover of his disease. A similar instance we find in the commission given to the prophet Jonah with regard to Nineveh. He was directed to proclaim to the inhabitants of that city, "Yet forty days, and Nineveh shall be overthrown." And yet, when they fasted and cried unto the Lord, He repented of the evil that He had said He would do unto them, and He did it not. In these cases, there is unquestionably an element of conditionality. God did not intend to announce absolutely and irrevocably that Hezekiah should die, or that Nineveh should fall. There was a provision implied, if not expressed, and a provision understood by those to whom the warning came, for Hezekiah at once turned his face to the wall, and prayed for a prolongation of

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his days; and the king of Nineveh called his people to repentance, for, said he, "Who can tell if God will turn and repent?" In our former article, we pointed out how Calvinists were accustomed to deal with such conditional prophecies. We shewed that they drew a distinction between them and what is more strictly and correctly called prophecy; and that they gave to the one class the name of *Prophetia predestinationis,* and to the other the name of *Prophetia comminationis.* Of the first class, they said that such prophecies always take effect, and that they speak the absolute futurity of the event which they predict. Of the latter, that they only declare what the persons to whom they are made are to expect, and what shall certainly come to pass, unless God by His mercy interpose between the threatening and the event. In making these statements, we did not certainly conceive that we were dealing with any very abstruse or recondite distinctions. We imagined that we were simply expounding what every tyro in theology must know to be a fundamental point in the Calvinistic system. Nay, we thought that the statements of these divines which we had been illustrating were so plain and reasonable in themselves, that they would be accepted without difficulty, even by those who had not made Calvinistic theology their peculiar study. But Dr Fairbairn, in the preface to his new work, states that he does not believe that the distinction between the absolute decrees and the conditional announcements of God satisfactorily explicates the matter at issue. "I thought so then," he says, "and I think so still, notwithstanding the advantage I have derived from the instructions of so learned a reviewer. To divide as he and his authorities do between prophecy considered as equivalent to divine decrees, and prophecy as involving matter of commination and promise—the former absolute, the latter conditional—does not satisfy my exegetical conscience, and I am afraid never can" (p. vii.) When it is remembered that our "authorities" were Witsius, the principal Calvinistic writer of a former age, and Stillingfleet, so moderate a Calvinist that we doubt whether he would have permitted himself to be called a Calvinist at all; and that we might have multiplied our quotations to any amount, as there is not any difference of opinion on this point among Calvinistic divines; it will appear, we think, to most men, that Dr Fairbairn's confession, that his "exegetical conscience" cannot be satisfied with the distinctions which they have drawn between absolute and conditional prophecy, amounts to a very tolerable justification of the whole charge we have brought against him, and which he has so angrily repudiated.

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If the distinction made by Calvinists between absolute prophecy and contingent prophecy is to be set aside as an unsatisfactory explication of the points at issue, there is only one other alternative. Some prophecy, using the word in its larger and less correct sense, is admitted *by all* to be contingent. The question, therefore, is, whether the remaining portion, or prophecy strictly so called, is absolute; or whether there is in it also an element of contingency. Calvinists uniformly hold by the first alternative. Stillingfleet, as we have seen, says, "Such prophecies always take effect," and they "speak the absolute futurity of the event they predict." Dr Fairbairn maintains the other alternative, asserting that there is in *all* prophecy an element of contingency. If we are to judge from the known opinions of those who have agreed with our author in this doctrine, there must be an intimate connexion between it and the doctrine of the contingency of God's decrees. The Socinians, against whom Leibnitz contended, maintained that predestination was impossible, and that all prophecy was merely conditional. Arminians continue to assert the same views, so far at least as they are consistent. Olshausen is quoted by Dr Fairbairn as holding the view that the prophecies are conditional, and we know that he is far from being sound on the great doctrines of Calvinism.

Indeed, we believe that this connexion is by no means accidental, and that it is impossible to reconcile a belief in the conditionality of all prophecy with any right or scriptural views of predestination; and if Dr Fairbairn escapes from the graver charge of want of orthodoxy, it can only be because of the entire ignorance which he manifests upon the whole subject. When, for example, he says "The older Calvinistic writers used to press the distinction between God's secret and revealed will—between His *real* intention or decree, which remains, like Himself, fixed and immutable, and His declared purpose, which may vary from time to time with the changeful conditions of men" (Prophecy, p. 59), he implies, that according to Calvinists, God's secret will is His real purpose; and His revealed will is His declared purpose: that is to say, that they entertained the opinion that God's declared purpose is not always real—a doctrine which, so far from holding, they would at once have repudiated as blasphemous. And not less foreign to Calvinism is the notion that God's revealed will is His declared purpose. According to the views of all Calvinists, God's revealed will is what He commands man to do, and not what He declares that He intends Himself to do; while God's purpose or decree, whether it be secret or whether it be declared, is what He hath

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resolved that He himself will accomplish. Let us hear Jonathan Edwards on the subject. "Arminians," he says, "ridicule the distinction between the secret and revealed will of God, *or more properly expressed, between the decree and the law of God*, because we say He may decree one thing and command another. And so they argue, we hold a contrariety in God, as if one will of His contradicted another. However, if they will call this a contradiction of wills, we know that there is such a thing, so that it is the greatest absurdity to dispute about it. We and they know that it was God's secret will that Abraham should not offer his son Isaac, but yet His command was that he should do it. . . . . When a distinction is made between God's revealed will and His secret will, or between His will of command and His decree, the word *will* is certainly taken in two senses. His will of decree is not His will in the same sense as His will of command is. Therefore there is no difficulty at all in supposing that the one may be otherwise than the other." The distinction so plainly brought out here is certainly perfectly different from what Dr Fairbairn appears to aim at in speaking of a real and declared purpose. Calvinistic writers have not used this distinction, as he supposes that they have, for the purpose of explaining how some prophecies have in them an element of contingency. Again, they have not held, as he would have us to believe, that God's revealed will, or more properly His will of command, may vary from time to time with the changeful conditions of men. We can fancy the astonishment with which Calvin or Turretin would have learned that such a doctrine had been ascribed to them by a Calvinistic professor of theology. Why, God's revealed will was in their theology the *moral law*, and was held to be like God himself, unchangeable. And their explanation of such prophecies as Jonah's to Nineveh, and Isaiah's to Hezekiah, was, as we have seen, founded on another principle altogether different—namely, that, properly speaking, these were not revelations of God's will, decree, or purpose at all, but were threatenings, in which the condition of repentance was either expressed or implied.

But if the will of God, whether it be *voluntas decreti* or *voluntas precepti*, be unchangeable (and this has hitherto been the doctrine of all Calvinists), then it is impossible that there can be an element of contingency in all prophecy, unless upon the supposition that prophecy is not a revelation of God's decree. For if the revelation of God's decree is in any manner and to any extent uncertain in its fulfilment, then must that uncertainty or contingency affect the decree itself. The one cannot be immutable without the other. What Dr Fairbairn

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intended precisely to convey when he spoke of God's declared purpose as varying, while His secret decree remains unchangeable, we know not, and we may be permitted to doubt whether he could satisfactorily explain his meaning; but of this we are sure, that contingency of prophecy, strictly so called, necessarily infers the contingency of God's decrees, and so is a doctrine which belongs to the Arminian, and not to the Calvinistic scheme of theology.

Nor does Dr Fairbairn's attempted defence of his views in his recently published work in the very least mend the matter. "Prophecy," he says, "as he (the reviewer) views it, is identical with the divine decree; so that a conditional element in the one comes to be virtually the same with a conditional ground for the other. The subject of discourse with me, however, was prophecy simply as it appears in the written word as an objective communication to men" (p. vi.) But then, is there *no part* of prophecy, as it appears in the written word, which is a revelation of God's decree? Dr Fairbairn will hardly venture to say that there is not. And if there be, then to that portion of it at least the characteristic of perfect immutability belongs: from it the conditional element must be excluded. We willingly admit that of prophecy in the larger and less correct sense, a large portion is not the expression of the divine decree. Following the example of the older Calvinists, we made a distinction between *prophetia predestinationis* and *prophetia comminationis*. But this distinction Dr Fairbairn repudiates —"It seems," he says, "to introduce an artificial distinction into the prophetic word which is not indicated in that word itself, nor admits of being properly drawn, and has the appearance at least of attempting, by the mere adoption of a particular phraseology, or by arbitrarily singling out portions of the same prophetic message, to tide over difficulties in interpretation which attach to the subject as a concrete whole, as an objective communication addressed to the fears or the hopes of mankind" (Manual, p. vii.) Consequently, he insists upon having all prophecy dealt with alike: it is all more or less contingent. And, therefore, no part of it can be the expression of the divine decree; or if it be, then the decree must be contingent.

But why should Dr Fairbairn complain that we do him injustice in speaking of prophecy as the revelation of the divine decrees, and in supposing that this was the point of view from which he also was looking at the subject? His own definition, given in his former work, was perfectly precise, and we quoted it prominently in our review. He had stated his subject thus —"It is of prophecy in the stricter sense that we now speak—

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prophecy as containing pre-intimations of things to come. . . . . . . It was," he says again, "the revelation of *God's secret* in regard to the future movements of His providence" (p. 42.) If God's secret in regard to the future movements of His providence be contingent, then, but not otherwise, may prophecy be contingent also. Besides, he had quoted, as bearing upon the point at issue, and had formally expressed his dissent from, a statement of Hengstenberg, which distinctly and correctly embodied the Calvinistic view of the subject, and which contained such affirmations as the following:—"Viewing prophecies as conditional predictions, nullifies them. . . . . The fear of introducing fatalism, if the prophecies are not taken in a conditional sense, is unfounded; for God's omniscience—His foreknowledge—does not establish fatalism." It is idle after this to allege that he "purposely abstained from entering upon the higher region of the divine purposes." The Calvinistic doctrine had been set forth in his pages, and distinctly condemned as an extreme form of representation. It was fully competent, after that, for any asserter of Calvinism to call Dr Fairbairn to account; nor, in doing so, can he be put out of court by the intimation, that Dr Fairbairn was "confining his attention to the intimations of the divine will, as disclosed in the prophetic word, as coming into contact with men's obligations and responsibilities."

But in coming into contact with these, Dr Fairbairn holds that prophecy must "to a greater or less degree be tinged with that anthropomorphic colouring, which is required to adapt the communications of Heaven to the thoughts and feelings, the ever-varying states and conditions of men" (Manual, p. vii.) Now, we are so far from excluding this anthropomorphic colouring, that it is the very ground upon which we insist upon the distinction between the *prophetia predestinationis* and the *prophetia comminationis.* When God is said to have repented of the evil He thought to do to Nineveh, or when He departs from executing His threatening of death to Hezekiah, or when He says, more generally, that when a nation turns from their evil, God will repent of the evil He thought to do unto them—in all these cases, God is condescending to speak after the manner of men. The event shews in each of them that God's decree was to spare Hezekiah, and to give a respite to Nineveh, because the prayer of the king and the repentance of the city were part of His predetermined plan. But it seems very strange to find it asserted that there are no prophecies which are the intimations of God's irreversible decrees. This is, in point of fact, the position which Dr Fairbairn takes up and defends. The true

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view of the matter is well stated by Hengstenberg in that passage which Dr. Fairbairn quoted. "Beyond all doubt," he says, "when the prophet denounces the divine judgments, he proceeds on the assumption that the people will not repent—an assumption which he knows from God to be true. Were the people to repent, the prediction would fail; but because they will not, it is uttered *absolutely*."

It might have been expected that the contradiction between this theory of the conditionality of all prophecy and the Mosaic criterion of a true prophet, would have opened Dr Fairbairn's eyes to the untenableness of his views. God, by the mouth of Moses, informed the people that if they should "say in their heart, How shall we know the word which the Lord hath not spoken?" the test was to be the following: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. xviii. 21, 22). Now, if there be no predictions the accomplishment of which is certain and infallible beforehand—if all prophecy is conditional, depending for its fulfilment on the changeful conditions of men, how is this test to be applied? An impostor arises, utters a prediction, and confidently appeals to its fulfilment as a proof of the authenticity of his mission. The prophecy fails of accomplishment, and the irritated people lay hold of the deceiver to stone him according to the law. "Hold," he says; "notwithstanding appearances, my prediction is a true one—but for certain events which have occurred in the meantime, it would have been fulfilled; but all prophecy is contingent, and I am not to be charged as an impostor because in virtue of certain intervening circumstances my prediction has seemed to fail." No doubt it may be said that such a case might have occurred to Jonah, when his prophecy against Nineveh was not fulfilled. This is true, and therefore divines have endeavoured, with more or less success, to shew how true prophecies might be distinguished from those which were intended to be only threatenings of what God would do if there were no intervening repentance. Let it even be admitted that it is difficult to draw the line of distinction between the *prophetia predestinationis* and the *prophetia comminationis*, then how much more insoluble does the case become on Dr Fairbairn's theory, that all prophecy is contingent! The detection of an impostor might be difficult on the Calvinistic plan, but on Dr Fairbairn's it is absolutely impossible. This objection to his theory is noticed very slightly in his work. All he says regarding it is, that "the introduc-

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tion of a conditional principle might occasionally afford some excuse to a mere pretender for evading the condemnation due to him on the failure of his prediction, and might even sometimes render it a matter of doubt how far a divine prediction should be expected to have a fulfilment according to its terms" (Prophecy, p. 62). We submit that this is not by any means a sufficiently strong statement. The real effect of introducing the conditional element is, that no impostor could ever be convicted, and thus the test would become entirely nugatory.

Let us, however, proceed from the discussion of abstract principles to the examination of the particular instances which Dr Fairbairn brings forward. Here, if we mistake not, the vindication of our views will be still more complete. Dr Fairbairn divides all prophecy into two classes, the first "having more especial reference to the divine purposes in behalf of men, and the other to the divine procedure towards men" (Prophecy, p. 62). This distinction appears to us to be no distinction at all. The divine purposes and the divine procedure must always go together. God's conduct towards men must ever be guided by His purposes in behalf of men; and it is impossible to separate the prophecies which relate to the one from those which belong to the other. Or if Dr Fairbairn intended in his first class to include such revelations as God has made of His intentions and purposes, and in his second such manifestations of His will as God may have been pleased to make in the way of promise, or rebuke, or exhortation, or threatening, then he has overstepped his own definition of prophecy, which applies only to the first class; and, moreover, his division is but a clumsy and inaccurate mode of expressing the distinction already adverted to between prophecy of predestination and prophecy of warning—a distinction which, when stated in the more precise and intelligible language of the older divines, he expressly repudiates in the work now before us.

Without further criticising his definitions, we shall now examine how his principles bear upon the prophecies regarding Christ, which Dr Fairbairn includes in the first of his two classes: that is to say, the original promise—the promises to Abraham and to David; the predictions as to the person, work, and administration of the Redeemer, and the final results and triumphs of His kingdom. Our author's fundamental principle, that all prophecy is conditional, is thus applied to this class of predictions:—"The utmost that can be conceived of anything conditional," in respect to them, "is, that in the *time* and *mode* of their accomplishment they may in a degree have been made

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to turn upon the course of things in the world" (Prophecy, p. 63). Why is this the utmost that can be conceived? Why may the contingency not extend further than to time and mode of accomplishment? Because, says Dr Fairbairn, they are "matters entering into the very core of the divine government of the world, and are the settled results of the eternal principles on which all was to proceed." Because "the ultimate ground and reason of these purposes must be in God himself" (p. 62). We shall inquire presently whether these reasons are sufficient to justify the limitations; but in the meantime we must remark, that in such prophecies regarding Christ as are here referred to, God has either announced the mode and time of their accomplishment, or He has not. If He has *not*, there is obviously no ground for imagining any contingency as affecting the time and mode of their fulfilment. If He *has* announced the time and mode, there is still no room for supposing any contingency, unless the time and mode announced have failed to correspond with the accomplishment of these predictions. This last alternative, then, is the one which Dr Fairbairn must intend; and mark whither it leads us. God has declared the time and mode in which a certain event is to come to pass, and yet it has not come to pass at that time, or in that manner. Either, then, God has announced what was not His decree or intention; or, if His announcement *was* His intention, then that intention must have been changed, for it has not come to pass. Thus the conditionality of the announcement involves the conditionality of the decree, so far at least as time and mode are concerned. We now return to the question, whether there is any sufficient reason for limiting this conditionality, as our author does, to the time and mode of the fulfilment of these predictions. The reasons given for this limitation amount to this, that in what is essential the principles of God's government are unchangeable, but that in matters not essential, such as time and mode, they are contingent, or subject to change. But who shall say what is essential or what is non-essential in the plans of the divine procedure? This is a distinction unknown to Calvinists, who have always maintained that in all respects the decrees of God are absolute. He has foreordained all things, even time and mode. On the other hand, it could be easy to produce from the works of Arminians, writing in defence of their theory, statements perfectly identical with those which Dr Fairbairn has here put forward. And while we do not believe, and have no wish to assert, that Dr Fairbairn is disposed to repudiate the Westminster Confession, we do affirm that he has laid down principles, which, if pressed to their

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legitimate consequences, do subvert the great doctrine that God has absolutely decreed whatsoever comes to pass.

It may perhaps appear to our readers that it is impossible that views so suspicious could have been put forward by one who maintains his orthodoxy as tried by the Westminster Confession. They will think that we must have misunderstood him. We wish we could believe this to be possible, but unfortunately the statements with which we are dealing are too explicit to leave room for uncertainty. The example which he gives to illustrate his views, places the matter beyond the possibility of doubt. The prophecies regarding the second coming of Christ are selected by him as instances of what he means. They are absolute, he says, in regard to the fact of His coming, but contingent in regard to the time and mode of His advent. The fulfilment of these predictions has "been protracted beyond what the natural import of the language might have seemed to indicate, on account of the forbearance of God. There has been the operation of a contingent element, to the effect of delaying longer than the original predictions might have led us to expect the actual occurrence of the event predicted" (Prophecy, pp. 63, 64). Such language, or rather we should say, such opinions, however expressed, are wholly inconsistent with any intelligent apprehension of the doctrines of Calvinism.

We now come to the consideration of the other class of prophecies—those "which have respect to the divine procedure towards men." The characteristic of these, when compared with the former class, is, that in them "the conditional character of prophecy has often been prominently exhibited, and must always virtually, if not formally and expressly, enter into its announcement of things to come" (Prophecy, p. 66). We have already ventured to hint that this distinction between the two classes is not very clearly defined; and the more closely we examine the features of this latter class, as drawn by Dr Fairbairn, the more convinced are we that it answers to the *prophetia comminationis*—the prophecies of warning—of the older divines. The leading example which he gives of this class is the case of Nineveh, which is also the instance commonly quoted by these divines. In these prophecies, he says, "the conditional character is often prominently exhibited, and must always virtually enter into its announcements." Such exactly is the fact with "prophecies of warning," as in the cases of Nineveh and Hezekiah. Dr Fairbairn accounts for this prominent exhibition of conditionality, by calling our attention (firstly) to the moral aim of these prophecies; that is, we suppose, God's intention by means

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of warnings and threatenings to lead men to repentance. Here also, then, the identity is conspicuous. And (secondly) the anthropomorphic manner of these prophecies is put forward to account for their conditionality; that is to say, God "addresses the subjects of His *threatening* or *promise* more from a human than from a divine point of view"—a sentence in which Dr Fairbairn seems himself to admit that the class of prophecy with which he is dealing is, in fact, that which is known by the name of *prophetia comminationis*. Let us remind our readers that he repudiates this distinction of the older divines, with a certain lofty assumption of superiority, as unsatisfactory to his "exegetical conscience" (Manual, p. vii.); and we think they will admit with us, that that exegetical conscience is peculiar which can allow the distinction between such prophecies as "enter into the very core of the divine government of the world, and are the settled results of the eternal principles on which all was to proceed," and such prophecies as are "directed to an ethical aim," and in which God "addresses the subjects of threatening or promise more from a human than a divine point of view;" and yet cannot, for such reasons as Dr Fairbairn specifies, admit the distinction between such prophecies as are the revelations of the divine decree, and such as contain warnings and threatenings conditional upon man's conduct. We do not mean that Dr Fairbairn has entirely adopted our distinction, but that he has adopted a distinction which, as we think, shews that there is no valid reason why his "exegetical conscience" could not have gone a little further. As it is, it cannot be doubted that for want of proper discrimination, he has confounded the whole subject with which he deals. We have seen that in treating his first class, the prophecies which "enter into the very core of the divine government," he demands for them a conditionality, which, if granted, necessarily affects the decrees of God, of which these prophecies are the revelation; and so also when dealing with this second class, of which the conditionality is unquestionable, he gives them that relation to the divine decrees which belongs only to the first class; thus a second time bringing together the two ideas of contingency and of the divine purposes. Such alterations, he says, "so far from bespeaking God to be capricious in His ways, and changeable in the principles of His government, rather serve to manifest Him *in what alone is essential* as unalterably the same." It is only in essential things, therefore, that God is unchangeable! If this statement be consistent with Calvinistic doctrines, then do we admit that we have done injustice to Dr Fairbairn.

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It is illustrative of the confusion of thought which prevails throughout this chapter of his work on Prophecy, that while Dr Fairbairn's detailed treatment of the two classes into which he divides prophecy is of the nature indicated in our preceding remarks, he gives a summary of his views which is not consistent with his more minute handling of the subject. "To sum up then," he says, "upon this branch of our subject: When the predictions recorded in Scripture relate to things which belong peculiarly to God—when it is simply God's omniscience in foreseeing, His veracity in declaring, and His overruling providence in directing coming events that are concerned, then undoubtedly the predictions are to be regarded as of an absolute character—they foretell what shall infallibly come to pass. But when, on the other hand, the word of prophecy takes the shape, as it so often does, of threatenings of judgment, or promises of good things to come, the prophetic element is not the first and the determinate thing which must at all events develop itself, but rather that which is secondary and dependent" (Prophecy, p. 77). In this statement, we own that we see nothing which varies from the old distinction between the prophecy of predestination and the prophecy of warning, and we are of opinion, therefore, that the "exegetical conscience" has swallowed unwittingly what it strained at when presented in the language of the older divines. At the same time, it must be observed that one very material point on which Dr Fairbairn insists, has been omitted from the summary. It ought to have been stated as his view, that "the predictions relating to things which belong peculiarly to God are of an absolute character" only in regard to "the things themselves," and not in regard to "the time and mode of their accomplishment." It is unquestionably not a little singular that the fundamental proposition which we have been combating, namely, that all prophecy hath in it an element of contingency, does not appear at all in Dr Fairbairn's summary of his views.

We cannot conclude without saying a few words on the relation to prophecy borne by that anthropomorphism of which Dr Fairbairn makes so much account. Nothing can be more true than that God's communications to man partake more or less of the colouring of human thoughts and motives. They could not have been understood if they had not. It ought, however, to be carefully remembered, that this anthropomorphism belongs not to God's character and purposes, but to the communication of these purposes. In regard to what He is, or what He plans, "God is not man that He should lie, neither the son of man that He should repent." Unless this distinction be carefully

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kept in view, the language of our theology may become repellent to our feelings. For example, there is nothing abhorrent in the statement that "it repented God that He had made man," because we know and feel that this is said only after the manner of men; but when this statement is commented upon as though there were a real alteration, then the language becomes offensive. As, for example, when Dr Fairbairn says, speaking of Jonah's prophecy, "Why such a change in the mind of God? Why such a difference in His actual from His previously meditated and announced procedure?" (Prophecy, p. 67); or when he says of Gen. vi. 6., that "as a representation of the mind of God toward mankind at the close of the antediluvian period, it exhibits a very marked change as compared with what appeared at the beginning" (p. 71). There is surely something more in this than giving its right place to the anthropomorphism of Scripture. There is an apparent substitution of the shadow for the substance: a bowing down before the human-like drapery in which the Godhead is veiled, instead of before the eternal changeless glory which it conceals.

We have no occasion to prosecute this subject any further. Enough has been said to vindicate our former article, and to point out the *dangerous tendency* of Dr Fairbairn's views. With regard to the work the name of which stands at the head of this review, and to one paragraph of which only we have hitherto alluded, we look upon it as a good compilation, and so far a useful contribution to the literature of Exegetical Theology. Dr Fairbairn is evidently better qualified for inquiries of this nature, than for dealing with the more abstract questions of Systematic Theology. To these we understand that his professorial labours are now entirely restricted, and the Church would be a gainer if to them his pen also were exclusively devoted.*

Art. II.—THE DISPENSATIONS.

THIRD ARTICLE.

In connexion with the remarks in the last paper, on the atoning sacrifice of Christ Jesus as the groundwork of salvation, one thought which strikes us is, that the proclamation of the gospel, now made fully, freely, and to all, was in the

* See a Correspondent's letter at the end of this Number.

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previous dispensation modified by the position of Israel, and limited to them.

The shedding of blood was ever the means of access to God since the sin of Adam; but the way in which the prophets plead with Israel is with one who *has* access, as a husband with a wife; whereas the word of glad tidings to sinners now, is to those who are far off, and need access—to entire strangers. In Eph. ii. 11-16, we find a strong declaration of the state in which the Gentiles were before the gospel came. The contrasted position of Jew and Gentile is here taken up, the Jew ceremoniously near, the Gentile ceremoniously far off from God; so that he could not be addressed in the terms of Isa. i. 2, "I have nourished and brought up children;" and if God had spoken to him at all, it must have been as very far off. All the distinction is now abolished; all nearness (He came unto *His own*) done away, and the two are addressed on the same ground—the entire ruin and fall of man; and this is all shewn by the cross of Christ. If we look at the death of Christ in connexion with the Mosaic economy, it was the pulling down of the pillars on which the house rested. With all the trial of man that had been going on for so many years—so many pleadings through the prophets, attempts to mend the nation taken up as a pattern nation to shew God's principles of dealing with men—what was the result? The cross of Christ planted outside Jerusalem shewed that all had utterly failed as regards man; in him there was no dependence; and then Christ, the God-man, took up what was his, and shewed that in Him alone can be found the stability of the times of salvation. Both Jew and Gentile united in crucifying the Lord; the Jew thus overthrowing all his ceremonial nearness, and proving himself "very far gone from original righteousness;" those who should have hailed Him as the Son of David, crucified Him. Then came God's glorious proclamation of salvation; and "we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." God speaks to those afar off, not on certain conditions, nor putting them under certain responsibilities; for while repentance towards God must be joined with faith in our Lord Jesus Christ, we know this to be the work of the Holy Spirit. The more distinctly we see, dispensationally, the utter ruin of man in the cross, the more shall we see that the gospel of salvation speaks to every one: there is no difference, says the apostle; all are addressed on this ground—very far off, and brought near. This nearness, then, is not on the ground of anything in human nature, but simply and solely through the blood of Christ;

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nothing else could bring either Jewish or Gentile sinners nigh. This was not manifested fully until the Lord's death; it was in God's purposes, but was not fully manifested. It was not the incarnation that was the nighness—that was the wondrous step by which God drew nigh to a sinful world—but it was by the shedding of the blood that man was brought nigh to God; and it is faith in the blood that brings the soul nigh; and wherever the gospel is preached, that gospel is simply *the blood of Jesus*. We know the happy results of the gospel of free grace, which does not reckon with man, but beseeches him to be reconciled to God (2 Cor. v. 20). So that mercy is come down, as it were, suppliant at the feet of poor sinners, irrespective of all differences, and simply on the ground of God's love.

Here then do we see the work of the Lord Jesus in His humility, as the author and finisher of salvation. We proceed to consider—

2. *The work of the Holy Spirit, as given to believers in this dispensation.*—In 2 Cor. iii. 8, this is called the "ministration of the Spirit;" and, as contrasted with the foregoing dispensation, under the name of "the ministration of death," the apostle asks, "How shall not the ministration of the Spirit be rather glorious?" We may also ask, Wherein consists the more glorious ministration under which we live? The next sentence to the one we have quoted furnishes us with a reply: it is a ministration of righteousness, and not of condemnation, and therein exceeds the other one in glory. What a combination of excellencies have we here! A divinely perfected righteousness to be accepted, and an infinitely loving Spirit to be received. Such is the nature and glory of this dispensation, as adapted to our condition, and so honouring to God. He is more clearly revealed; the Saviour is more fully glorified; the revelation of God is better understood; the nature and harmony of all the Divine dispensations are more fully apprehended than in any former age; and all because it is the dispensation of the Spirit. It is for us to gather up the contrasts and their results which present themselves to us, and to make a right use of the consolations and blessings into which we are introduced.

It may, however, be asked, Was not the Holy Spirit revealed, and did He not operate, under former dispensations? Assuredly, but not as at present. Then, He strove with men (Gen. vi. 3, Isa. lxiii. 10); instructed them (Neh. ix. 20, Ex. xxxv. 31); dwelt in, and spoke by, holy men, as regards prophetic utterance (2 Pet. i. 20, 1 Pet. i. 11, 12); was the author of holiness and consolation, even as He is now (Ps. li. 10-12). But while granting all this, we think that John vii. 37-39,

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Gal. iv. 5, 6, and many other scriptures which will hereafter be referred to, prove that the Holy Spirit is in believers in Jesus now, dwells in the Church now, and also works by God's children, in a way that He did not before Jesus ascended up on high, and was glorified at the Father's right hand. "The Holy Spirit," says Charnock, "was in the world before, as light was in the world the first three days of the creation; but when Christ ascended up on high, the Spirit was treasured in Him, as light was in the sun." And we may add, that as the sun, immediately he appeared, bathed all his dependent planets in a flood of light and glory, so did Christ baptize His Church with the Holy Spirit. It has also been observed, that the distinction may be expressed by saying, that during the patriarchal and Mosaic dispensations, God dwelt *with* man, but now He dwells *in* man. A dispensation is coming which will include both; God will still dwell *in* man as now, and also *with* him as in ages past.

And here we would just call attention to some points relating to the Divine dispensations, mentioned in a previous paper. It was observed, that these successive ages were all connected together; that there was a progressive development of the Divine idea and purpose; and that what was termed a transition state usually marked the close of one dispensation, and the commencement of another. Standing at the commencement of the Christian era, and looking up the stream of time, we trace how gradually God revealed Himself, one revelation succeeding another, and adding to the facilities for acquaintance and communion with Himself. And this was done, notwithstanding man's misimprovement of God's goodness. When, for instance, priesthood had failed very much in Israel, and kingly power ceased to rule for God, *more* prophets were raised, who, in each successive age, revealed more and more of "the grace to be brought unto us;" also of the glory to be hereafter revealed; and of both, in connexion with the coming of Messiah. And when the fulness of the time was come, what beams of light dawned on man, even before Jesus was manifested as the Son of God; and more especially between His manifestation in the flesh, and the sending down of the Holy Ghost.

Perhaps the transition period between the Mosaic and Christian dispensations, may be considered as extending from the commencement of the births of John the Baptist and of the Lord Jesus until the day of Pentecost. The shorter period, including the ministry of John and his great Lord, may more especially be looked upon in this light. But from the time that the angel first appeared to Zacharias, onward to Pente-

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cost, we have the Holy Spirit more fully revealed than theretofore, intimating the coming of His day of power, even as the glory-tipped clouds in the east foretell the coming sun. Of John the Baptist it was said, "He shall be filled with the Holy Ghost, even from his mother's womb" (Luke i. 15). To Mary it was said, "The Holy Ghost shall come upon thee" (ver. 35). Elisabeth, too, was filled with the Holy Ghost (ver. 41). So was Zacharias (ver. 67). The Holy Ghost also was upon Simeon (chap. ii. 25). The power of the Spirit was manifest in the Baptist's character and ministry; but still he pointed away from himself to one far greater, who should receive, and then baptize with, the Holy Ghost.

Jesus received at His baptism this wondrous unction—"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. iii. 16, 17). "The Father gave not the Spirit by measure unto him" (John iii. 34). "God anointed Jesus of Nazareth with the Holy Ghost and with power." His teaching, His miracles, yea, His whole course, are frequently connected with His unction (see Matt. iv. 1; Luke iv. 14; Matt. xii. 28). His death, His resurrection, His ministry after His resurrection, are, in like manner, identified with the Spirit (see Heb. ix. 14; 1 Tim. iii. 16; Rom. i. 4; Acts i. 2; John xx. 22). Then, again, if we consider the *teachings* of Christ, how continually do we find Him testifying of the Spirit of truth, the Comforter (Luke xi. 13, xxiv. 49; John vii. 37-39, xiv. 16, 17, 26, xvi. 7-15; Acts i. 5); in which texts the certainty of His coming, the necessity for His mission, and the blessed results which should follow, are pointed out. These immense preparations, and many great and precious promises, shew the vastness of the blessing of the gift of the Spirit, and the glory of that dispensation, which, in a peculiar sense, would be His.

When all that the Father had given Him to do and to speak, had been done and spoken, Jesus ascended to heaven, and presented His sacrifice, while His people waited below for the promised power from on high. In ten days, that oft-repeated promise was fulfilled—"And when the day of Pentecost was fully come, they were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as

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of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 1-4). What an idea of *power*—heavenly, holy, spiritual, omnipotent power—do these various expressions convey! *Fire* and *wind*, the two mightiest elements in nature; the one in the shape of the tongue, that great instrument for evil or good (James iii. 6), "rushing," "mighty," "filling the house;" and every one was "filled with the Holy Ghost." Such was the commencement of the ministration of the Spirit. How indicative of its character—how prophetic of its conquests! The Apostle Paul, in an after day, in describing his ministry and its results, speaks of "mighty signs and wonders, by the power of the Spirit of God" (Rom. xv. 18, 19). And it is also the power of infinite love, for in the same chapter (ver. 30) he speaks of the "love of the Spirit." It is the same infinite love which led the Father to give His beloved Son, and which led Jesus to give Himself for the Church. We should think much of the *love* of the Holy Spirit, as well as on the love of the Father and the Son:—

"Thus God the Father, God the Son,
And God the Spirit we adore;
That sea of life and love unknown,
Unfathom'd, and without a shore."

"The Holy Spirit," says an old writer, "as well as Christ, must have a notable coming in solemn state. God, who consecrated Christ personal at His baptism, thus openly constituted and consecrated Christ mystical." And the Church in all ages has looked back with wonder and gratitude to this memorable day, as the commencement of a new and glorious corporate existence, connected with which are wondrous Divine purposes, both in time and eternity.

This event took place at Pentecost, the second in order of the three great Jewish festivals. The first was the Passover, typifying the death of Jesus, the true "Lamb of God." The second, the feast of First-fruits, commemorative of the giving of the law on Sinai, and typical of the setting up of the new dispensation. The third, the feast of Tabernacles, bringing to mind Israel's sojourning in the wilderness, and typifying their future complete restoration (Zech. xiv. 16). The wonders of Pentecost are the result of Christ our Passover being sacrificed for us, and Pentecost is a sure pledge and earnest that a full and glorious antitype of the feast of Tabernacles will be forthcoming in God's time. But how much more glorious was the scene in that upper room than all the splendour and terrors

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of Sinai, even as mercy is more glorious than judgment, grace than law, salvation than condemnation:—

> "Like arrows went *those* lightnings forth,
> Wing'd with the sinner's doom;
> But *these* like tongues o'er all the earth,
> Proclaiming life to come."

We should also observe the way in which Peter, on the day of Pentecost, refers to the prophecy in Joel. The thoughts, both of the prophet and apostle, travel forward to the Day of the Lord, and to the full blessedness of *all* Israel. And surely the victory gained over so many of Christ's murderers, and the manner in which they were pardoned, and endowed with the Holy Spirit, shews what shall take place in the latter day; when, Israel's dark rebellion over, and her terrible time of trouble passed, God will fulfil His gracious word, "Neither will I hide my face any more from the house of Israel; for I have poured out my Spirit upon them, saith the Lord God" (Ezek. xxxix. 29, xxxvi. 35, 36, xxxvii. 14; Joel ii. 28-32).

This manifestation of the Holy Spirit on the day of Pentecost, teaches some most important truths. What an exhibition have we here of the faithfulness of God to His word, and what a proof of His amazing love! We see Him as a Father, a heavenly Father, the Father of Christ, the Father of mercies! What a demonstration does it afford of the virtue of Christ's sacrifice, and its acceptableness to God! All this is done in honour of our great High Priest, and as an expression of God's delight in Him and His work. What a testimony does this bear also to the utter ruin of man! How does it shew the depth of his fall, and his utter helplessness! The second person in the Trinity had become incarnate, had lived, loved, died, rose again, and gone to heaven; but still something *more* must be done to meet fully man's desperate case; there must be the mission of another Divine person—not an incarnation, but still a *coming*, and a real abiding. This was all arranged and provided for, and this meets the case fully, and thus shall God's divine purposes of love be wrought out. Let it ever be borne in mind, that during this dispensation we have the Holy Spirit's *presence*, and not merely His influence. We must not regard Him or His connexion with the Church, as a wind that occasionally sweeps by; but like the vital air, the spiritual element, surrounding and sustaining the living Church. The apostle seems to regard the Holy Spirit under the same relation to each believer and the whole Church, as the soul of man sustains to his body—"There is one body, and one Spirit" (Eph. iv. 4), that is, one mystical body, animated by one

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Divine Spirit. (See also 1 Cor. xii. 1-7.) There is a deep mystery here, and so there is as regards the soul's residence in the body, especially when we consider the various states, phases, and changes of our physical nature; but both are facts.

Let us now inquire a little more in detail respecting the work of the Holy Spirit of God under this dispensation. We think it may be contemplated under four aspects:—

(1.) The most obvious and immediate was the miraculous power, and miraculous gifts, with which many were endowed. The gift of tongues was bestowed at Pentecost, and very soon the power of working miracles displayed itself. This wondrous power, of which there was such a great exhibition in apostolic times, was all traced to the Holy Spirit. It was only for a time, and was intended to answer an especial end—the establishment of the Gospel church and ministry. Many, at different times, and in different places, possessed these gifts who will not be eternally saved (1 Cor. xiii. 1-3, Matt. vii. 22, 23, Heb. vi. 4-6). The apostle's words in Eph. iv. 4-16 should be studied. He states that the ascended Saviour gave gifts to men—" apostles, prophets, evangelists, pastors, and teachers." The work of the apostles was unique, and having finished that work, they have, and can have, no successors. They finished the inspired volume—they founded the Christian Church (Eph. ii. 20)—they wrought wondrous miracles in confirmation of their mission; and both their office and their peculiar work ceased with themselves. There can scarcely be a more foolish or mischievous pretence than that which some, in the plenitude of their sacerdotal pride, put forth, when, without any apostolic gifts, and while *opposing* apostolic truths, they yet claim to be " the successors of the apostles." " Prophets," also, we have not in the sense here intended; but " evangelists, pastors, and teachers" yet remain, and in the gifts conferred on some, the unction which rests on their ministry, and the results which follow, we have still proof of the presence and power of the Holy Spirit.

(2.) The work of the Holy Spirit has reference to the world. The term " kingdom of God" is used in a dispensational aspect in several of the parables, and elsewhere (Matt. xiii. 33, 47, 48, xxi. 43). The Book, of which the Holy Spirit is the author, is sent into all the world, and to all the world Christ sends His messengers, and commands the gospel to be preached to every creature. The Spirit strives with many who are not saved, and many are convinced who are not converted. This is an important and solemn subject; and such passages as Heb. x. 29, John xvi. 8–10, Acts vii. 51, should be searched out, but we can here only refer to them. We may also add, that as

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among Israel in the days of the theocracy many received extraordinary mental endowments from the Holy Spirit; so now, many things useful and lovely which exist among us, may be considered as the collateral results of the gospel, and so, as the product and result of the Holy Spirit's presence.

(3.) We notice the presence and operations of the Holy Spirit in the souls of believers. He it is who works faith in them, quickens, sanctifies, and unites to Christ. But we wish here to put this inquiry, What is the present position of the believer in whom the Spirit dwells? One way of answering this question, and of shewing the greatness of the believer's privileges, is by considering what offices the Holy Spirit sustains toward the believer, and what He is engaged to do for him. He is called "the Comforter," "the Spirit of truth," "Leader," "Guide," "Helper," "Sealer," "Earnest," "First-fruits," &c., &c. What light, power, grace, blessing, and joy, may we not hope to realise from Him who sustains and fills up these and other offices? Surely the saints of God now should realise more power, possess more knowledge, experience more nearness, and manifest more love and devotedness, than those saints who were less favoured. But let us take one passage to answer this question, viz., Eph. ii. 4-6—"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." In the preceding chapter, the apostle had been treating of the power of God in raising up Christ (chap. i. 19), and he then shews that the resurrection of Christ is followed by the resurrection-life of His people. They were one with Him in His life, death, and resurrection, and are now one with Him in heaven. The passage in Eph. ii. 4-6 should be studied in connexion with chap. i. 3-6. In this latter passage, the words "heavenly places," or "heavenlies," are first introduced, and the one will explain the other. Three great ideas seem to be principally set forth by "sitting in the heavenlies in Christ Jesus," in chap. ii. 5, viz., *representation, state*, and *relationship*. All believers are represented by Christ, the Forerunner and High Priest, even as Aaron represented the tribes of Israel, and bore them on his heart before God. Such are justified fully in Christ. They are in Him, and there is no condemnation. This is their state—"freed from sin" (Rom. vi. 7). They are also the sons of God, the brethren of Christ; for justification, adoption, and heirship are connected (Tit. iii. 7, 8, Rom. viii. 29-33). Now all this agrees with Eph. i. 3-6:—"In him," "accepted in the Beloved," "holy and

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without blame before Him," "the adoption of children by Jesus to Himself;" and all this is likewise said to be the result of choice and predestination; as if the apostle had said, 'All this that we have in Christ—our standing in Him, our justification, our relationship—all are the results of God's purpose and electing love. He chose us, that we might be where we are, and lo! through Christ's resurrection, and by the Holy Spirit's quickening, we are there; and for this we bless the God and Father of our Lord Jesus Christ, who *hath* thus blessed us.' There are other passages of a similar character which might be studied, viz., 1 Cor. i. 9, 1 John i. 3, Eph. ii. 18, Rom. v. 2, Heb. x. 19-23, xii. 23-25, and several more, which would cast light on this interesting subject, and shew what blessed fellowship believers are brought into *in* Christ Jesus.

These facts of representation, state, and relationship are always the same, for they depend not on faith or frames, but on the headship of Jesus, into communion with which the Holy Spirit brings. But our enjoyment of all this, and the practical results, will be in proportion to our faith; and we should look to the Holy Spirit, "to work in us the work of faith with power, that the name of our Lord Jesus Christ may be glorified in us."

There are three things which should follow in the experience and conduct of all who are seated with Christ in the heavenlies, as evidences and proofs that they are there: these are—a heavenly frame, a holy character, and sublime aims. Those who are seated *with* Christ, should live *on* Christ, live *like* Christ, and live *for* Christ—live on earth for the same purpose for which He lives in heaven. We think that a diligent comparison of some parts of the Epistle to the Colossians, with others of that to the Ephesians, will not only bring out the fulness of those passages already considered, with reference to representation, state, and relationship, but prove this to be a subject as practical as it is animating and consoling. We would refer especially to Col. ii. 12, 13, with chap. iii. 1-3. In the first, we see the believer saved from death, and installed in life, "having forgiven you all trespasses," "quickened you together with Him." In the other (and chap. iii. 1 is intimately connected with chap. ii. 13), we have the effects which should follow our union with Christ. Our heart's affections should be with Him, in whom we are raised up, and we should learn to look down from heaven to earth, and to study sin, holiness, trials, and the world's charms, in the light of God and glory. Only the Holy Spirit can enable us to do this. All such is the result of His leadings (Rom. viii. 14); of his unction

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(1 John ii. 20-27); all performed by Him as the Comforter, fulfilling thus the Saviour's gracious promise (John xiv. 15-17). It is an important question, whether the last quoted passage, as well as ver. 21-23, do not connect this happy experience with diligence in prayer and holy obedience.

How precious should the Lord's words, in John xvi. 13-15, be to every believer! "He shall take of mine, and shall shew it unto you: He shall shew you things to come: He shall guide you into all truth." Let us expect all this. Then as regards the evidences of our being partakers of this blessing, this passage furnishes an infallible one. Is Christ glorious to our view? Has His glory shined in our hearts, and filled us with wonder, joy, and gratitude, for such an unspeakable gift? Then it is the Spirit who has done this; who has glorified Christ, and shed abroad the Father's love (Rom. v. 5). Other evidences are—communion and sympathy with the saints (Eph. iv., Rom. xii.); brotherly love (1 John iii. 16-18, 1 Pet. i. 22); and the possession of a hope that elevates, purifies, and saves (Eph. i. 17, 18, 1 John iii. 3, Rom. viii. 23-25).

4. The work of the Holy Spirit in and by the Church. Under this dispensation, there is a new and more intimate union among God's people than under any former one. The Holy Spirit's presence and power produces this. He also dwells in the Church as such. Thus Paul addresses the Ephesians—"In whom (Christ) ye are also builded together for a habitation of God through the Spirit" (chap. ii. 22). What a contrast is there between this description and that which he gives of the same persons in the beginning of this chapter! As great a contrast, or even greater, as between the dark chaos of Gen. i. 2, and the beautiful finished creation which God pronounced "very good" (ver. 31). Yet the materials for that faultless temple came out of that dark moral chaos. Wondrous Worker! Gracious Indweller! What a dignity does this imply in the Church of God (1 Cor. iii. 16)! What holiness does it call for (2 Cor. vi. 16-18)! And what a power for blessing does it include! Blessings from the Spirit should flow from one member of the body to the rest, that so the increase of God may be produced (Eph. iv. 15, 16, 1 Cor. xii. 7, Rom. xii. 4, 5); and the whole body be "edified in love." Blessings from the whole Church should come on the world, bearing a testimony, holding forth the word of life, gathering out a people for God's name, and at the same time diffusing an influence which may tell on society beneficially in many points of view. Such was the Church at Jerusalem, and in many other places, as planted by the apostles.

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The proclamation of the gospel of salvation, is a part of the work of the Holy Spirit through the Church. There He dwells as in a temple of living stones, built together, and to be perfected in glory. This proclamation is to them that perish foolishness; but to them that are saved it is the power of God (1 Cor. i. 18), issuing in the gathering out of stones for the temple. The preparation, therefore, for the indwelling of the Spirit, is the cleansing of the temple by the blood of Christ; and thus Pentecost had an immediate connexion with the work of Jesus on the cross, and the Spirit has come to dwell in the Church on the ground of the blood of Christ. As the result, a family relationship has been established which was not seen of old. In Paul we see living streams of affections manifested in his care for the Church, all in connexion with this dispensation, and the indwelling of the Spirit. This was produced by his own individual relationship being made known to him by the Holy Spirit, as a child of his heavenly Father; thus the Spirit is known as a spirit of adoption, and the children of God are taught to say, "Abba, Father." We do not see the spirit of adoption in Old Testament saints; we see wondrous communion with God, but not the spirit of adoption.

Now the world knows nothing of all this; and, consequently, the adopted children of God are called to strangership in the world, and citizenship in heaven. We are the present companions of a rejected, absent, and unworldly Christ. This should be the attitude of the Church; but, alas! "how has the gold become dim, and the most fine gold changed!" Worldliness has pervaded, and does still pervade, the Church, and many among believers take not the high standing to which they are called. Our great comfort is, that the Lord Jesus has not failed, neither will He. He still "hath the seven Spirits of God." He will build the temple, and bring forth its headstone "with shoutings of Grace, grace unto it." He will not lose one of His sheep in the cloudy and dark day, and will still fulfil all His promises to each individual believer, and to every company of but two or three who gather together in His name.

In the anticipation of a coming day, when the full energies of Satan will be put forth (2 Thess. ii. 6, 7), let us prize more than ever the promise of the presence of an infallible Teacher, and an almighty Helper. Let us seek grace not to grieve Him, but to yield ourselves to His divine impulses, to be moulded and employed as seemeth Him good.

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Art. III.—THE NAME OF THE LORD.

No one reads the Scriptures with attention without being often led to stay and think over the signification of the *names* given to individuals. *Adam*, "Earth;" *Abel*, "Vanity;" *Seth*, "Appointed;" *Noah*, "Rest," are all familiar to us; nor less so are *Abraham*, "Father of a multitude of people;" *Isaac*, "Laughter;" *Jacob*, "Supplanter," changed into *Israel*, "A prince with God." This custom of giving significant names was almost universal in those ancient days; so much so, that we might learn much of a family's history, if we knew the meaning of the names assigned, as in the case of the twelve patriarchs. Hence it was that the *name* became in a manner synonymous with the *person and his characteristics*. It came, in short, to denote what you knew about the person as marked and notable. It even passed over into the sense of "person," as in Acts i. 15, Rev. iii. 4.

We can thus understand an Israelite's thoughts when he spoke of "the *Name* of the Lord." He did not mean one specific designation only, but all that could be predicated of Him. He did not mean only such a name as "Jehovah," or "Shaddai"—but *these and all other descriptions of God, combined into one idea.* This combination of ideas, brought together from a vast variety of appellations, is what is meant by "the Name of God."

Being a combination of ideas, it admitted of addition according as light increased, according as their knowledge of God was enlarged by new revelations, or fresh manifestations. "The Name" might in Job's days convey comparatively little, compared with what was known of God by David; yet Job and David worshipped the same Jehovah. And in the apostles' days, "the *Name*" might have a fulness and fragrance, and a richness, far beyond what was known to Job and David; still, it was the same God, the very same, and no other. But the bud had unfolded in the gospel summer-day. This Orb of Light had risen above the horizon, and had poured forth a flood of beams from its now visible globe, instead of merely shooting up, now and then, one and another straggling ray to scatter the mists of early dawn.

Let us try to trace "the *Name*" from early days, and see it gathering to itself more and more significance and attractiveness as years rolled on; and let us then stand still on the borders of opening eternity, to wait for what shall be revealed when "*He shall appear.*"

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Genesis iv. 26.—"Then began men to call upon the *Name* of the Lord."

In the days of Enos, the first mention of the *Name* occurs, simply because now it was that men being more numerous, they formed themselves into a little assembly to speak *together* of what had been their theme in their *families*. It is Mal. iii. 16 realised in these early days. They thought of the *Name* of their God, knowing Him as *Creator*, and as the *Promiser* of *the Woman's Seed;* and is not this the rudimental form of the truth? For "who is he that overcometh the world, but he that believeth that *Jesus* (Woman's Seed) is the *Son of God?*" (the great Creator). Something of *Adonai*, "Lord," *Elohim*,* "God," and *Jehovah*, was even then known; *Adonai* signifying "Lordship;" *Elohim* signifying "A combination of powers and properties that command awe;" and *Jehovah* expressing "He that *has being*"—in whom is the seat and source of being of every kind. On this God they thought and meditated; of Him they spoke, and Him they worshipped. Their religion was not close study of what was in themselves, but of what was *in Him*.

Genesis xii. 8.—"He built an altar unto the Lord, and called upon the *Name* of the Lord."

Again the same occurs, chap. xiii. 4. Abraham, after the days when men at Babel had in vain sought to "make to themselves a *name*" (chap. xi. 4), and after God had spoken of making His servant's "*name* great," delights himself in what he finds in his God. We may imagine his thoughts of the God of *Enos*, and of ascended *Enoch*, and of miraculously-saved *Noah*, as he stood at that altar, adoring the Holy One who, approached by atonement, speaks unto him as a friend, and yet remains "*Jehovah, Most High God, Possessor of Heaven and Earth*" (chap. xiv. 22).

Genesis xvi. 13.—"She called the *Name* of the Lord that spake unto her, Thou God seest me."

Hagar returns home; tells the astonishing meeting with *the Angel of the Covenant*. It was "*God who liveth and seeth*" (Hai-roi), thus condescending to one in low estate! Add this idea to all former ones contained in "the *Name!*" Her son's *name* (ver. 15) had in it *one thought;* but how much is in the name of her God?

* אֱלֹהִים has an etymology that speaks of *power*, comprehending in it all others, and calling for *worship*. יְהֹוָה is from the verb "to *be;*" as *Isaac* is formed by the initial particle *I*, from the verb to *laugh*, *I-saac*—so *Je-hovah*, from the verb to *be*. It speaks of God in His innermost being: the inmost nucleus of His essence (Hengstenberg), the most characteristic of all characteristics.

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Genesis xxi. 33.—" He planted a grove in Beer-sheba, and called there on the *Name* of the Lord, the everlasting God."

Abraham feeling his pilgrim and stranger lot, delights to meditate in that shady grove on the abiding one (Heb. xiii. 14); probably getting at this time some special view of God in His majestic being—the same who condescended to Hagar, and yet " from everlasting to everlasting!"

Genesis xxii. 14.—" Jehovah-jireh."

It is the name of a place, but it is *the Lord,* manifesting providence there.

Genesis xxvi. 25.—" And Isaac built an altar there, and called upon the *Name* of the Lord."

This was at Beersheba; and he " pitched his tent there," amid that grove where Abraham meditated. He added here to all previous ideas contained in " the *Name,*" that other, all that *He had been to Abraham;* for he had just seen a vision wherein God called Himself by this title. The *friendship* of God is included in his *Name* (James ii. 23); and also, " *God all-sufficient* " (שַׁדַּי, chap. xvii. 1)—the God who has all resources at command!

Genesis xxxii. 29.—" Tell me, I pray thee, thy *Name.*"

There seemed to be no answer given to this request, but really there was, for He blessed Jacob, and called his name " Israel." This manifested who He was who had been wrestling! Jacob ever after added to his view of God's *Name,* all the gracious thoughts brought out by His wrestling. When Jacob blessed Joseph's sons (chap. xlviii. 16), he said, " Let my name be named upon them, and the name of my fathers Abraham and Isaac;" *i. e.,* let all signified by our names be poured out on them. But was not some of the holy oil of God's Name poured on Jacob that night at Peniel? And by this time Jacob knew God as *El-Bethel* (chap. xxxv. 7)—" He who so spoke in the vision of the ladder;" and also as " The *Fear of* Isaac" (chap. xxxi. 62). He knew Him soon as " The Angel that redeemed from all evil " (chap. xlviii. 16), and as " The *Mighty* (אָבִיר) of Jacob;" " The *Shepherd,* the *Stone* of Israel " (chap. xlix. 24). The *hard stone* he leant on at Bethel, is exchanged now for the bosom of love!

Job i. 21.—" Blessed be the *Name of the Lord.*"

How much Job knew, and if he knew what was given to Abraham, we cannot tell. But see! he goes out of self for comfort, and out of earth; " he looks not at the things that are seen, but the things that are unseen "—the *Name* of Jehovah! He thinks of *the Almighty,* or All-sufficient Jehovah, who gave the promise of the Woman's Seed—aye, and who

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by *Enoch* told of a day coming when all saints shall come with Him to execute judgment on the ungodly. This thought is part of his understanding of "*The Name*"—the characteristics of his God, whom he shall see on the Earth at the Latter Day! He delights throughout this book to speak of Him as "Almighty"—*All-sufficient.* This title occurs not less than six-and-twenty times; which is remarkable, inasmuch as it occurs so often in Abraham's days. Knowing God as all-sufficient, Job can heartily say as he worships, "Blessed be the *Name* of the Lord"—the All-sufficient One, in absence of creatures. It was in this feeling, probably, that Naomi, in after times, used the name (Ruth i. 20, 21), "The Almighty hath dealt very bitterly with me; the Almighty hath afflicted me."

Further, Job describes God as "The Holy One," (chap. vi. 10); and amid many striking delineations of His ways, Elihu (chap. xxxii. 22, &c.) often calls God "my Maker." He farther gives very interesting descriptions, as in chap. xxxvi. 5, "God is mighty, and despiseth not any;" or (chap. xxxv. 10), "My Maker giveth songs in the night;" and again (chap. xxxvii. 23), "Excellent in power, and in judgment, and in plenty of justice."

Exodus iii. 13, 14.—"Behold, when I come unto the children of Israel, and say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is *his Name?* what shall I say unto them? And God said unto Moses, I Am that I Am—I Am hath sent me unto you."

Moses wished some new *manifestation* of God, which he might gather up in a name and speak of: but God bids him be content with his well-known "*Jehovah,*" more fully spread before them. 'Tell them to think on my name as "The Being," as He who ever is, and ever is to be. I *am* He who is always to say, "*I am.*"' See the next passage:—

Exodus iii. 2, 3.—"I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob by (the *Name* of) God Almighty: but by my *Name* Jehovah was I not known unto them."

'Your fathers had experience of my power and all-sufficiency; but it will need the course of events to unroll my name as *Jehovah.* That name implies not only the unchangeable character of Him whose acts and ways to the patriarchs shewed His designs of love, but it implies, besides, all His essential attributes, which came to be known only gradually by means of occasional discoveries which it pleased God to make. You are, therefore, more highly favoured than the fathers; or rather, you *are to be so*—you are now about to get discoveries of me far beyond the past; by means of the Tabernacle, and its accompanying institutions, and other such visits.'

It has already been noted, that in Job, God is most frequently spoken of by the name of "Almighty."

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Exodus xv. 3.—" The Lord is his *Name*."

Jehovah is "strength," "song," "salvation," "man of war;" —but what may we not expect of Him, for his "*Name* is *Jehovah*"? See chap. vi. 3.

Exodus xx. 7.—"Thou shalt not take the *Name of the Lord* thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Properly, "Thou shalt not attribute nothingness to the Name of the Lord"—by word, act, or thought. Oh, what reverence this calls for! That full Name, that all-significant Name, that verily substantial God! Alas! we do often treat Him as if He were *nothing*.

Exodus xx. 24.—" In all places where I record *my Name* I will come unto thee, and bless thee."

'Wherever I cause *my Name* to be known—*i. e.*, give a memorial of it, shew what I am—that is a spot at which you may expect to find me.' The Lord glorifies *Himself* in conferring blessing on us; and hence this rule. So also in seeking blessing, let us set *His Name* before us. On this same principle, *our earth* is to be for ever blessed (Zech. xiv. 9).

Exodus xxiii. 21.—" *My Name* is in Him."

The Angel of the Covenant, in His Pillar-cloud; see, He must have been no other than Jehovah! For All of God is ascribed to Him, if the "*Name*" of God is in Him. This is all the stronger after ver. 13, "Ye shall make no mention of the names of other gods."

Exodus xxxiii. 19.—" I will proclaim *the Name* of the Lord before thee." Chap. xxxiv. 5, 6, 7.—" And the Lord . . . . proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord (יְהוָה יְהוָה) God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."

The law from Sinai had been lately given, amid thunder and tempest; and on Sinai, also (chap. xxiv.), a glimpse had been obtained of the great and terrible God, the Holy One, at peace and friendship through the blood of sacrifice. But here His own voice tells all that has been there manifested. From this day forward, every idea of majesty, glory, holiness, power, and not less of mercy, grace, patience, goodness, truth, were concentrated in THE NAME. To *this Name* they will surely betake themselves ever after, for whatever their souls need, or circumstances require. They may still wonder *how* He can be both gracious and true, both visit iniquity and yet forgive it; but they see that He *is* a God that does all this, and is all this. Oh, what additional meaning now in "thinking on" His

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Name, and "calling on" it; and how truly now He is doing as He promised, chap. vi. 3—making known to that generation what was stored up in the appellation, "*Jehovah*." Yes, it is this He came to shew—"Jehovah! Jehovah!" Hear what He is! and think worthily of Him hereafter!

Onward from this time the name of *Jehovah* evidently was more understood, and dwelt upon. Nor was there any superstitious shrinking from pronouncing the word "Jehovah," or "Jah;" on the contrary, it appears as part of the name of many men and families. *Oshea* had his name changed into "*Jehoshua*" about this time, as if to proclaim how truly God was developing His Name to His people (Num. xiii. 16).

LEVITICUS xviii. 21—" Neither shalt thou profane *the Name* of thy God."

The same precepts occur chap. xiv. 12, adding in both cases, "*I am Jehovah*." The late revelation of Himself is referred to here especially. Who will ever dare to trifle with that Jehovah! So chap. xxi. 6. Again:—

Leviticus xx. 3.—" My holy *Name*."

So xxii. 2., "My holy *Name;*" and ver. 32. He puts a fence around that discovery of Himself He had given, and calls special attention to His HOLINESS. "Holy, Holy, Holy."

Leviticus xxiv. 11.—" And the Israelitish woman's son blasphemed *the Name* (of the Lord), and cursed."

After all that had been said to call forth man's awe and worship, lo! the desperately wicked heart casts up its enmity against *Jehovah!* How terrible the sin appears under recent revelations and warnings, whose echoes still linger in the desert air! In simple majesty it is called "THE NAME"—no other like it.

Leviticus xxiv. 16.—" He that blasphemeth *the Name* of the Lord, shall surely be put to death. . . . . When he blasphemeth *the Name*, he shall be put to death."

The doom deserved and pronounced; and see this deserved doom comes on the disregarder of "*the Name*" at the *moment when* he so despised it. The thorn is felt at once (so to speak), the moment it is put on Jehovah's path, and must be flung aside.

NUMBERS vi. 27.—" They shall put *my Name* upon the children of Israel; and I will bless them."

The priests are to remember Exod. xx. 24, and apply it to the people. Especially are they to remember that declaration when giving the blessing (ver. 24, 25, 26).

Numbers xiv. 18.—" According as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation."

Without calling this "*the Name*," Moses really quotes it as proclaimed, Exod. xxxiv. 5, 6, and uses it as his plea. Yes;

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he asks *in the Name* of Jehovah. He asks God to act *according* to His name. 'There are guilty ones whose sin Thou hatest and must punish: but remember that other part of Thy Name.'

DEUTERONOMY vi. 13.—"Thou shalt fear the Lord thy God, and serve him, and *shalt swear by his Name.*"

Call none to witness but the Omniscient One—the Lord in all His perfections.

Deuteronomy x. 8.—"At that time the Lord separated the tribe of Levi, to bear the ark of the Lord, to stand before the Lord to minister unto him, and to *bless in his Name,* unto this day."

No blessing can be announced to sinners without declaring the Lord's perfections, and His ways to men. As in Num. vi. 27, the person who blesses encircles the other with a rainbow of Divine favour. So chap. xxi. 5. And hence, see how it comes from the ark!

Deuteronomy xii. 5.—"Unto the place which the Lord your God shall choose to put *his Name* there, even unto his habitation shall ye seek, and thither shalt thou come."

The law that warned men against all irreverence to that Name had been repeated (chap. v. 11). And now the Lord tells that He intended to exhibit *His Name* in some one particular place of Canaan, viz., where the future Tabernacle, and then where the Temple, should set forth in type God's thoughts and ways. To this they must repair. We must take *God's* own discovery of Himself, and keep to that. *His Name* would be discerned and read in the Altar, Mercy-Seat, and every other symbol in His habitation.

Deuteronomy xviii. 5.—"The Lord thy God hath chosen him [Levi] out of all thy tribes, to stand to minister in *the Name* of the Lord."

Chap. x. 8 was the first time this expression occurred, "*in the Name of.*" It is as if the position of the ministering Levites was a standing under the shadow of that Name; but more still it is as if the *Name of the Lord was the atmosphere they breathed.* They are employed about the Lord's Name, handling it so as to shew what it is, and making its fragrance felt by every worshipper.

Deuteronomy xviii. 19.—"Whosoever will not hearken to the words which he [the promised Prophet] shall speak *in my Name,* I will require it of him."

"Speaking *in the Lord's name*" (as ver. 22 again) is, *q. d.*, handling that Name as he speaks, and shewing that it is the element in which he breathes, and thus coming forward as one clothed in the robe of the Lord's authority.

Deuteronomy xxviii. 10.—"And all people of the earth shall see that thou art called by *the Name of the Lord;* and they shall be afraid of thee."

What a word is this! A people "*called by the Lord's Name!*" It is, as Genesis xlviii. 16, the name of his fathers

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named on Joseph's two sons—*i. e.*, all that their names carried with them, all the associated favour of God, and family peculiarity, be attached to these two sons. But now, Israel, thou art to have attached to thee all that is associated with *Jehovah's Name!* Thou art to be called not only "the people of Abraham, Isaac, and Jacob," but the people and family of *Jehovah!*

Deut. xxviii. 58.—"This glorious and fearful *Name*, The Lord thy God!"

All that is wrapt up in that name ought to have on thee such effect as the *Bethel-vision* had on Jacob—Gate of Heaven, yet also dreadful place!

Deut. xxxii. 1–3.—"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because *I will publish the Name of the Lord!*"

With all the past discoveries of God before him, Moses gives notice that he is about to handle a theme so great and so refreshing, so grand and so soul-satisfying, that he calls earth and heaven to hear, and declares that they may expect showers of blessing, all because THE NAME is to be set forth! How worthy of him who heard that Name proclaimed at Horeb, and had all his life-long been drinking it in! Oh, what will it be when sung of at the Sea of Glass! when the Lamb, and not Moses only, publishes it!

Abel and other Saints before the Flood may be said to have gone forth from Paradise with no more for their pilgrim-staff than was contained in their knowledge of God as Lord, Jehovah, God, the Promiser of the Woman's Seed. But when Israel leaves the wilderness to enter Canaan, the *Name of the Lord* has been so revealed to them, that now it contains every variety of refreshing thought and feeling. The Church passed out of Eden with its staff, but, lo! it has become two bands.

JOSHUA ix. 9.—"From a very far country thy servants are come because of the *Name* of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt."

Perhaps these Gibeonites had heard of Rahab's case, and so came to Joshua full of earnest professions about the attractions of the Name of his God.

This is the only place in Joshua where "*the Name*" is directly mentioned. But, onward from that time, Jehovah's Name would be associated with all He had done in drying up Jordan, prostrating Jericho, and, above all, staying the sun and moon in their course. So, also, He would be known and spoken of as the God by whom Joshua charged them at Sychem, at the great oak, (chap. xxiv. 19): "Holy,"

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"Jealous," who does not pass by any sin or transgression. Yet not less would He be ever after praised as the "Lord God who had fought for them" (chap. xxiii. 3), and "not one of whose words ever failed" (chap. xxiii. 14).

JUDGES xiii. 6, 17, 18.—"A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name. . . . . And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?"

This was the Angel of the Covenant, the same who dwelt in the Pillar-cloud; and, possibly, His words may refer to Exod. xxiii. 21, "My name is in him." For his words are, *q. d.*, "My name is *wonderful*" (פֶּלְאִי); in accordance with which he "did wondrously" (ver. 19, מַפְלִא). Yes, and the text reads, "He offered *to the Lord, and he did wondrously*"—identifying the Angel and Jehovah. It was the Wonder-working Lord, He whose name is פֶּלֶא, "Wonderful" (Isa. ix. 7). Israel would now associate His Name with all that the *Judges* had done; for He it was who had wrought by them—Jehovah who gave power to Barak, and Gideon, and Samson! Jehovah's Name contains in it all that is fragrant in the office and work of Judge, or Deliverer and Ruler, of an oppressed nation.

1 SAMUEL xii. 23.—"For the Lord will not forsake his people for his great *Name's* sake."

The first time that this well-known expression occurs—"For His Name's sake!" It is *Samuel* that uses it. *David* derived it from the old prophet, whom he so often, no doubt, heard in his youth. But Samuel's mode of expressing it is very emphatic: "For His *Great Name's* sake"—to put honour on His character, to set on high that Great Name, to make His great love known, to make His great faithfulness known, to shew to all men His great grace to the unworthy, to shew to all men His free favour to His own.

1 Sam. xvii. 45.—"Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the *Name* of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."

Man's mightiest weapons of war are contrasted with the simple "Name of Jehovah;" His perfections and all His resources are on the side of the man who goes forth "in *His Name*"—*i. e.*, clothed with, or depending upon, what He is; and here He is looked upon as Leader of the armies of Israel, as much as of the hosts above.

1 Sam. xx. 42.—"We have sworn both of us in the *Name* of the Lord."

'Calling Him to witness, while we both put ourselves under

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the shadow of Him whose "Great Name" we had heard Samuel speak of—Him who is faithful, Him who never forsakes His own.'

2 SAMUEL vi. 2.—"The ark of God, whose name is called by the *Name* of the Lord of hosts that dwelleth between the cherubim."

This is a singular passage on our subject, for it literally runs thus: "The *ark of God*, on which the Name, the Name of the Lord of hosts inhabiting the cherubim, is called"—that is, which bears His Name. It is in the Hebrew exactly like chap. xii. 28, "Lest my Name be called upon it;" in both נִקְרָא עַל. It was a manifestation of the Lord condescending to return to man, and tabernacle with His redeemed, the Shechinah being the symbol of His presence, and the cherubim the symbol of man restored. Hence the ark got the appellation "The Name of Jehovah inhabiting the cherubim," just as in Ezek. xlviii. 35, the city gets the name, "Jehovah-shammah."

2 Samuel vi. 18.—"He blessed the people in the *Name* of the Lord." See Deut. x. 8.

David, the king and prophet, is here found ruling as a priest too. He realises the presence of Jehovah amid that assembly, and feels that Name to be the cloud that is to discharge showers of blessing.

2 Samuel vii. 13.—"He shall build an house for my *Name*."

The whole object of the Temple was, to shew forth the character and perfections, the ways and heart of God. In this, it was the type of Christ.

1 KINGS iii. 2.—"The people sacrificed in high places, because there was no house built unto the *Name* of the Lord." Chap. v. 5.—"Behold, I purpose to build an house to the *Name* of the Lord my God." This follows on chap. iii. 2, and also on chap. v. 3.—"David my father could not build an house unto the *Name* of the Lord his God for the wars which were about him."

To give a true manifestation of the God of peace, it must be Solomon, who had never drawn a sword, except to make peace between two opposing parties (chap. iii. 24), that builds the house wherein God's Name is to be set forth. And so it was to be Solomon, whose name is synonymous with *Shiloh*, that gathers the worshippers from their high places to one fixed spot, where all with one accord call upon Him.

1 Kings viii. 16.—"An house, that my *Name* might be therein." Ver. 17.—"An house for the *Name* of the Lord." Ver. 18.—"An house unto my *Name*." Ver. 19.—"The house unto my *Name*" All these have the same Hebrew words, or mode of expression. Then ver. 29.—"The place of which thou hast said, My *Name* shall be there." Ver. 33.—"When thy people Israel turn again to thee, and confess thy *Name*, and pray, and make supplication unto thee in this house."

In that house where they see His name set forth, they set

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to their seal the testimony, they own their sins against His perfections, and they plead for mercy on the ground of His grace.

1 Kings viii. 41.—"Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy *Name's* sake;"—his attention drawn to what is declared about Israel's God, and his soul anxious to find the truth. Ver. 42.—"For they shall hear of thy great *Name*;"—Samuel's expression (1 Sam. xii. 23). Ver. 43.—"That all people of the earth may know thy *Name*." Ver. 44.—"The house that I have built for thy *Name*." See also ver. 48.

Thus fully, thus by line upon line, it is declared that the making known *what God is*, was the grand design of the Temple. In it was to be gathered into one all that was known of God by the patriarchs, from Adam downward to Solomon—all about the Lord as Creator, All-sufficient, Redeemer, Jehovah, who would be for ever developing Himself as ages rolled on.

1 Kings x. 1.—"The queen of Sheba heard of the fame of Solomon concerning the *Name* of the Lord."

It was desire to know the Lord's character, and heart, and ways, that led this queen to Jerusalem; and it was in knowledge of His Name that Solomon excelled.

1 Kings xi. 36.—"The city which I have chosen me to put my *Name* there."

Jerusalem's chief glory was, that there, by its Temple, God was shewn to Judah, and to the world.

1 Kings xiv. 21.—"He reigned in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his *Name* there."

Still keeping before our view that Jerusalem's chief glory was the Lord's Name there made known.

1 Kings xviii. 24.—"Call ye on the name of your gods, and I will call upon the *Name* of the Lord: and the God that answereth by fire, let him be God."

How gloriously was *Jehovah's Name* developed that day at Carmel! The descending fire and the torrents of rain! while Baal was dumb and dead!

1 Kings xviii. 32.—"He built an altar in the *Name* of the Lord."

He did this, it appears, reminding the people that his reason for taking *twelve* stones, was because Jehovah had said He was the God of all Jacob's sons, and that they were sons of that Jacob whose name was changed to "Israel," to signify that his prayer prevailed. With his eye on this Jehovah, Elijah set up the altar; standing under His shadow, and doing it all to His glory—"*in the Name of the Lord.*"

1 Kings xxii. 16.—"How many times shall I adjure thee to tell me nothing but what is true in the *Name* of the Lord?"

Ahab instructing the prophets of God! How well even he knew God's truthfulness, as part of His character.

2 Kings ii. 24.—"Elisha turned back, and looked upon them, and cursed them in the *Name* of the Lord."

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Our God is a God of righteousness, hating sin; He kindles hell, as well as fills heaven with His glory. The fire on Sodom came out of heaven, from God; and so this heavy curse on these children of idolaters, who fully follow their fathers. *His Name* testifies that the sins of the young are as really sins hateful to Him, and deserving hell, as the sins of the old; and this again enhances the *grace* that shines in His love to *little ones* at other times.

2 Kings xxi. 4.—"In Jerusalem will I put my *Name*." Ver. 7.—"In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my *Name* for ever."

The sin of Manasseh in setting up a graven image in the temple, how awful it appears when we for a moment contrast yonder dead piece of stone, glittering in silver and bedizened with gold, with *Jehovah*, so infinitely glorious, and every day developing to Israel more and more of His perfections and ways.

1 CHRONICLES xvi. 8.—"Give thanks unto the Lord, call upon his *Name*." Ver. 10.—"Glory ye in his holy *Name*." Ver. 29.—"Give unto the Lord the glory due unto his *Name*." Ver. 35.—"Save us, ... that we may give thanks to thy holy *Name*."

Arriving at this book, the opening chapters of which spread out before us catalogues of names, all of which had their significance, the mention of *Jehovah's Name* acquires increased interest. Take all the names in 1 Chronicles apart, and then combined together, and yet you find no such setting forth of qualities and perfections as in the one Name which here we are called on to use in prayer, to glory in, to give thanks unto, yea, and to bring glory to, by our voice, our deeds, our worship.

1 Chron. xvii. 24.—"Let it (the thing which thou hast spoken) even be established, that thy *Name* may be magnified for ever, saying, The Lord of hosts, the God of Israel, *is a God to Israel*."

'Be known as ever ready to prove Thyself by deeds, what Thou declarest Thyself in words.' Yes, this is part of His Name; He loves not in words only, but in deed and in truth.

1 Chron. xxi. 19.—"David went up at the saying of Gad, which he spake in the *Name* of the Lord."

That prophet brought the message, as one breathing the mind of God.

1 Chron. xxii. 7.—"It was in my mind to build an house to the *Name* of the Lord my God." Ver. 10.—"He shall build an house for my *Name*." Ver. 19.—"The house that is to be built to the *Name* of the Lord."

The declaration is reiterated that the Temple was intended mainly to set forth Jehovah's character, and thoughts, and ways to men.

1 Chron. xxix. 13.—"Now therefore, our God, we thank thee, and praise thy glorious *Name*."

He says this with his eye on the greatness, power, glory,

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victory, majesty, riches, honour, might, strength, all in heaven and earth, all belonging to God. Such is His Name!

2 Chronicles ii. 1.—"And Solomon determined to build an house for the *Name* of the Lord." Ver. 4.—"Behold, I build an house to the *Name* of the Lord my God."

These repetitions regarding the object of the Temple, are surely not vain repetitions. No; let us learn by them that God's Temple was meant to make us know *Himself*, and that Christ, the *Antitype of the Temple*, came for this very end. And thus to know Him is to drink the water of eternal life.

2 Chron. vi. 5.—"An house that my *Name* might be there." Ver. 6.—"But I have chosen Jerusalem, that my *Name* might be there." Ver. 10. "The house for the *Name* of the Lord God of Israel." Ver. 20.—"That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy *Name* there." [Here is God's intense interest in His own *Name*, watching over its manifestation, inasmuch as He so watches over that house.] Ver. 24.—"If thy people return and confess thy *Name*." So ver. 26. See the same words in 1 Kings viii. Thus ver. 33.—"This house which I have built is called by thy *Name*." Ver. 34.—"The house which I have built for thy *Name*;" and so ver. 38.

Line upon line, to direct us to the Lord's perfections and heart, as of such infinite moment for a sinner to know, that the Temple was set up for this end.

2 Chron. vii. 16.—"And now have I chosen and sanctified this house, that my *Name* may be there for ever: and mine eyes and mine heart shall be there perpetually."

See how the Lord delights in His own Name manifested to men, even when men's eyes and heart are wandering far from Him.

2 Chron. xii. 13.—"Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his *Name* there." See the same words in 1 Kings xiv. 21.

2 Chron. xiv. 11.—"In thy *Name* we go against this multitude."

Is there not an allusion to David going forth against Goliath? It is his language—and here is a Goliath-host of one million opposed to Asa and Israel.

2 Chron. xviii. 15.—"How many times shall I adjure thee that thou say nothing but the truth to me in the *Name* of the Lord of hosts." See remarks on 1 Kings xxii. 16.

2 Chron. xx. 8, 9.—"They have built thee a sanctuary therein for thy *Name*, saying, If, when evil come upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy *Name* is in this house,) and cry unto thee in our affliction, then wilt thou hear and help."

The house for manifesting His Name again! And is that Name seen and acknowledged as all our help?

2 Chron. xxxiii. 4.—"Manasseh built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my *Name* be for ever." Ver. 7.—"In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my *Name* for ever." See 2 Kings xxi.

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The Lord is not weary of reminding us of His Name; should we weary of thinking on it?

2 Chron. xxxiii. 18.—"The words of the seers that spake to him (Manasseh) in the *Name* of the Lord God of Israel."

Unlike David, 1 Chron. xxi. 19, rising from his throne (ver. 16) to do it homage.

Ezra v. 1.—"Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the *Name* of the God of Israel, even unto them."

These two witnesses came, breathing the Lord's mind, and see the result: ver. 2—"Then rose up Zerubbabel," &c.

Ezra vi. 12.—"The God that hath caused his *Name* to dwell there destroy all kings and people, that shall put to their hand to alter and destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed."

This notice of God's Name set forth in the Temple, by a heathen monarch, reminds us of Pilate writing Christ's title on the cross. So plain was it to the mind of this king, that the Temple with its offerings set forth what this God was.

Nehemiah i. 9.—"Yet will I gather them from thence, and will bring them unto the place that I have chosen to set my *Name* there."

The connexion in which the Name is set forth here, shews that it was meant to be the great gathering-point to God's people: even as the *throne* in glory shall be to the multitude without number, because *there God is seen.*

Nehemiah i. 11.—"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy *Name.*"

A true worshipper's heart sought to know, and to be influenced by, what was discovered to him of God's character and ways.

Nehemiah ix. 5.—"Blessed be thy glorious name, which is exalted above all blessing and praise."

This is the beginning of that prayer, or rather thankful adoration, or perhaps yet better adoring acknowledgment, which was presented by the Levites, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, in the name of the returned remnant. They recount the Lord's mercies; they tell how He, the Creator of all, chose Abraham and His seed, delivered them, wrought wonders for them, gave them His laws, was slow to forsake them, giving them His Spirit, testifying to them by prophets to the very last. This is the unrolling of His Name so glorious—"*Our God, The God, The Great, The Mighty, The Terrible!—who keeps covenant and mercy.*"

Esther.—Nothing occurs in this book that even indirectly speaks of *God* or *His Name;* and yet we venture to say, that this book carries on the unfolding and development of *Jehovah's Name.* For providence, God's providence, the pro-

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vidence of the God of Israel, is at work visibly throughout. His name is magnified as the *Unseen* yet *Almighty* Ruler in behalf of His own—" the Ruler in the midst of His enemies."

JOB.—See the remarks on the beginning of Exodus.

THE BOOK OF PSALMS.—There are not less than eighty distinct references to the Name in these Psalms. Without attempting to dwell on each in detail, let us here classify the various references. We have—

1. As we might expect, " The dwelling-place of thy *Name*" (Psa. lxxiv. 7)—the Temple so often described in similar terms in the historical books.

2. " That thy *Name* is near, thy wondrous works declare" (Psa. lxxv. 1)—that God is near is made manifest by what God *does*. This was His ancient way, His manner of developing his Jehovah-character to the fathers. It is like Psa. xlviii. 10, " According to thy *Name*, so is thy praise in all the earth."

3. " Thou hast magnified thy word above all thy *Name* " (Psa. cxxxviii. 2). How can this be true? Where is any thing greater than Jehovah's Name? The expression might be regarded as an elliptical one in some measure, equivalent to " above all *manifestations* of thy Name." But rather "*Name*" is here equivalent to " the fame thou hast." " Above all that has hitherto made thee known." As if one had said of Abishai, who gat him a " name " for valour above the three (1 Chron. xi. 20), " Thou hast had a name, but this new exploit has set thee high above thy former name." So in 2 Sam. vii. 9, 23, viii. 13, xxiii. 18; Jer. xxxii. 20. God's " *word* "—that is, His *promise* of the Son who was to arise from David's loins—a mercy so great, condescension so immense, grace so unutterable, that it cast into the shade all former manifestations. This *is* the Gift that is unspeakable!

4. We find " the *Name* of God" occurring in Psa. xx. 5, lxix. 30. " The *Name* of our God " (Psa. xx. 7, xliv. 20). " *Name* of the God of Jacob " (Psa. xx. 1). " Thy *Name*, O Most High " (Psa. ix. 2). Then also, " Thou whose *Name* alone is Jehovah " (Psa. lxxxiii. 13). And then comes that somewhat rare form, " His *Name Jah*" (Psa. lxviii. 4). This יָהּ, though some have tried to give another etymology, seems to be really the same as " Jehovah." It is that name abbreviated in form; or it is that name derived from the root הָיָה, *to be*, as Jehovah is from the older root הָוָה, *to be*.

5. We find epithets applied to His Name. " *Great*," in Psa. lxxvi. 1, xcix. 3. " *Great and terrible*" (Psa. xcix. 3). " *Holy* " (Psa. xcix. 3, ci. 4, cxlv. 21). " *Glorious* " (Psa. lxxii. 19). " *Reverend* " (Psa. cxi. 4). " *Excellent* " (Psa. viii. 1, 9, cxlviii. 13). On that last epithet, in Psa. viii. 1,

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9, observe that it is the same which in Jer. xxx. 21 is applied to Christ, "Their *Noble* One," אַדִּיר.

6. How we should be exercised toward it is thus set forth:—(*a*) "I have remembered thy Name" (Psa. cxix. 55); and this remembrance of what God is influenced his obedience. (*b*) Men are bidden "Sing forth the honour of his Name" (Psa. lxvi. 21). (*c*) "Seek his Name" (Psa. lxxxiii. 16), when ashamed of empty cisterns. (*d*) "Wait upon his Name" (Psa. lii. 9). (*e*) "Exalt his Name" (Psa. lxvi. 2). (*f*) "Declare his Name" (Psa. xxii. 22). Christ here undertakes this mighty work; He it is who will make God known in all His excellency. (*g*) "Give glory to his Name" (Psa. xxix. 2, xcvi. 8, cv. 1, cxv. 1). (*h*) "Call upon his Name" (Psa. lxxix. 6, lxxx. 16, xcix. 6, cv. 1, cxvi. 17). (*i*) "Bless his Name" (Psa. xcvi. 2, c. 4, clxv. 1, 2). (*j*) Nothing is oftener spoken of concerning it than "Praise his Name" (Psa. ix. 2, lxxiv. 21, cxiii. 2, cxxxviii. 2, cxlii. 7, cxlv. 2, cxlviii. 13, cxlix. 15). In Hebrew the "*Hallelujah*" "*Praise ye the Lord*," occurs continually; but we at present refer only to places where "the *Name*" is joined with the *praise*. (*k*) "Glorify his Name" (Psa. lxxxvi. 9), in opposition to the blasphemy and profanation of that Name on the part of the ungodly (Psa. lxxiv. 10, cxxxix. 20). (*l*) "Fear the Name" (Psa. lxi. 5, lxxxvi. 11), in which last is the prayer, "Give me a heart undivided, give me this one grand attainment, the realising of right feelings toward all Thy perfections:" "Unite my heart to fear thy Name!" (*m*) "Give thanks to his Name" (Psa. cvi. 47, cxxii. 4, cxl. 13). (*n*) "Love his Name" (Psa. lxix. 36, cxix. 132). (*o*) "Be joyful in it" (Psa. vi. 11, lxxxix. 12, 16). (*p*) "Know his Name" (Psa. ix. 10). To know what God is to us is the true source of confidence. To know Him as revealed by Himself in the Altar, at the Cross, in His Son, this surely is the way to end suspicions; this is that which draws and attracts us to the Holy One. So also (Psa. xci. 14) it draws Him to us—"I will set him on high *because he has known my Name!*" How simple! how free! how plain our way of access to God! Let us just "know His Name!" Stand at Calvary, and learn it from Him who says, "I will declare thy Name to my brethren." (*q*) This Name we ought to "cause to be remembered" (Psa. xlv. 17). (*r*) By it we are to dispense blessing (Psa. cxxix. 8).

7. But, note the following things said of His Name:—It "shall *endure*" (Psa. lxxii. 17). Compare Psa. cxxxv. 13, and contrast the names of other gods, Psa. xvi. 4. "Blessed be his Name" (Psa. lxxii. 19, cxiii. 2). Through, or in His Name, "*our horn is exalted*" (Psa. lxxxix. 24). We "*tread down* foes" (Psa. xliv. 5). We claim *pardon* by His Name

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(Psa. xxv. 11, lxxix. 9); *guidance* (Psa. xxxi. 3, xxiii. 3); *safety* and salvation (Psa. liv. 3); *help* (Psa. lxxix. 9, cxxiv. 8); *quickening* (Psa. cxliii. 1). In a word, "*Do* for me!" that is, act all that is needed in behalf of me, for His Name's sake (Psa. cix. 21). Go forward and "*display your banner*" in His Name (Psa. xx. 5). Expect *defence* by it (Psa. xx. 1). Worship God, "*lifting up your hands*" in His Name (Psa. lxiii. 4). He that cometh to save us, is One that cometh in all the fulness of this Name (Psa. cxviii. 24). Yes, Immanuel is *the Name* incarnate, Jehovah in our nature—*the Word* made flesh.

We might have noticed, in addition to all else, that the Psalms give us many most memorable descriptions of what God is to us—*e.g.*, "Father of the fatherless," "The widow's Reliever," "The Preserver of the stranger," "Forgiver of all iniquity," "Healer of diseases." But this branch of the subject we cannot venture to enlarge upon at present.

Thus far we have carried our investigation, In the light of these remarks, fresh meaning appears in such passages as the following:—

PROVERBS xviii. 10.—"The *Name* of the Lord is a strong tower: the righteous runneth into it, and is safe." What may he not find in it?

Prov. xxx. 9.—No greater evil can be spoken of than that a man should be tempted to "take the *Name* of his God in vain."

Prov. xxx. 4.—"What is his *Name*, and what is his son's name, if thou canst tell."

That is—'Canst thou unfold Jehovah's history, excellencies, ways, as thou couldst in the case of a fellow-creature? Thou couldst tell of the person and family of any of earth's great ones; canst thou undertake to tell of *Jehovah's* person and house—speaking after the manner of men?' Read now what is said, chap. x. 7, "The name of the wicked shall rot;" chap. xxii. 1, "A name"—*i. e.*, a *real* name—"is rather to be chosen than great riches." The one case is the antipodes of all that has been said of God; it is *hell* in contrast to *heaven*. The other case acquires force and fulness from the remembrance of Him whose "Name" is another word for every perfection. In the same light read the following from

ECCLESIASTES vi. 10.—"That which hath been is named already, and it is known that it is man."

Significant as were Hebrew names, they were often made more so by association. So "man," אָדָם, needed only to be mentioned, and the idea of *earth* was suggested; while also his past history fully verified what etymology suggests. But (chap. vii. 1) "a [good] name is better than precious ointment." A true, real name, something worthy of

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being so called, is better than all luxuries; a name that has in it any thing of excellence, like the Name that is above every name.

SONG i. 3.—"Thy name is as ointment poured forth."

This is the only perfect exhibition of the good Name so praised in Eccles. vii. 1, Prov. xxii. 1. The Bridegroom is he that can lay claim to it; and this Bridegroom is Christ. It is His Name that makes the virgins love Him; it is the Lord's Name, known by saints, that draws them to confidence in Him, and wins their whole soul. And surely it is that Name that is set forth as "Bundle of myrrh," "Cluster of camphire," "Rose of Sharon," "Chiefest among ten thousand," "My Beloved," "My Friend."

We might go on now to the *Prophets*, and from them pass to the *Apostles*. Enough, however, has been brought forward to fix attention to the emphatic significance of "THE NAME of the Lord." And, meanwhile, we end by reminding our readers, that of this Name it is said in prophecy, speaking of the day when Christ's feet shall stand upon the Mount of Olives—

"In that day shall there be one Lord,
And His Name one" (Zech. xiv. 9);

or, as the words signify, "The Lord alone"—no other with Him—"and His Name alone." His Name shall be the one immense fountain that shall pour out its streams over earth—the one fountain of life, to which men shall come, and that fountain shall be in the midst of earth. But Revelation xxi. 4 has added something to this blessed prospect; for it tells us of the reigning, glorified saints, that they shall "see the face" of Him whose name is thus wonderful, and (amazing thought!) "*His Name* shall be *on their foreheads!*" What bliss is this? O my soul, let me enter into this secret! Into the assembly of those who shall be thus sanctified and glorified, let me be united!

ART. IV.—THE SIGNS OF THE TIMES.

IT is right that we should inquire of the "Watchman," *What of the Night?* Nay, if we feel the dreariness of the night-hours, and the desirableness of the dayspring, we cannot help putting such questions. It is not frivolous curiosity, it is not prurient speculation, it is not discontent or selfishness; these are not the feelings that prompt the question; but something truer and more excellent. We ask the question in the same spirit in which the one saint asks the other saint, "How long shall be the vision?" (Dan. viii. 13); and again, "How long

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shall it be to the end of these wonders?" (Dan. xii. 6). We would ask the question in the same spirit as those in ancient times are said to have searched "what, or what manner of time, the Spirit of Christ which was in them did signify" (1 Peter i. 11, ἐδήλου, "did point out or declare").

Who is there, then, that feels the Church's lonely and sad estate in her Lord's absence, and knows that His Coming is to end her grief, that would not ask, "What of the night?" Who is there that sees the miseries of earth and hears creation's groans, that mourns over abounding wickedness and realises Satan's terrible dominion, that would not eagerly inquire, "What of the night?" The tempest-driven sailor, with clouds and gloom above him, looks eagerly to the east, and asks, When will the night be gone and the morning break? So the storm-tried Church, tossed from billow to billow, and unable to make head against the blast that "sits so sore upon her sails," turns anxiously to the eastern hills where sunrise makes itself known, and asks, "What of the night?" when will the sun come up, and the clouds part, and the storm be still?

The Lord reproached the *Pharisees* for not "discerning the signs of the times" (Matt. xvi. 3). He shewed them their inconsistency in being so prompt to prognosticate to-morrow's sunshine or to-morrow's shadows, yet so slow to read the meaning of events, and gather from them what might be expected on the earth. It was to the *Pharisees* that he spoke this reproof. He expected that even *they* should read the signs of the times; and in expecting this, he conveys a solemn warning to heedless professors and careless worldlings. How is it that *ye*, even *ye*, do not discern the signs of the times? You ask every day, like the Athenians, "What new thing?"—is it not then strange, that you should ask nothing about that Day of the Lord, whose arrival must be to you so unspeakably momentous?

In thus reproaching the Pharisees, He takes for granted that His Church would never be so far behind her calling and character as to overlook such questions. What, then, would He say now to us, in these days, were He to come amongst us and find such indifference about these subjects, such ignorance, such unwillingness to learn, nay, such hostility, among thousands from whose profession better things might have been reckoned on?

But, whatever others may do, let *us* press the inquiry with all the eagerness of faith and love, "What of the night?"—and all the more as we see the day approaching.

There are some things, of frequent occurrence in our day, which we merely notice in passing, seeing they are not distinctive nor expressive enough to be rested on as signs. These are

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the wars and rumours of wars, the famines, the earthquakes, the pestilences in divers places. Each year has recorded some of these, and the present still more than others. The world is all either in motion, or preparing for it. Its kingdoms, which had long tasted a peace such as few ages have seen, are now buckling on their armour, and preparing for the deadliest strife on which earth has ever entered. Tranquillity is gone. Security has been exchanged for anxious fear. The burnished armour, the flashing spear, the measured march, the cannon's thunder, the bristling fortresses, the floating citadels that sweep the Northern and Southern Seas,—all these tell how thoroughly the world's calm has been broken up, and the great storm set in, which no art nor power, nor influence, nor diplomacy will be able either to lull or to subdue.

All these things we know are for signs, as the Lord has forewarned us. All these terrors are really forerunners of the great day of the Lord. And we might safely say, that were these wanting, that day would not be at hand. But seeing these have occurred, more or less, in past ages, we require to speak cautiously of them, and not to lay more stress upon them than they actually warrant, lest we misinterpret providences, and thereby mislead those whom we are seeking to guide. We are not entitled to set aside these, or to trifle with them, as being of too common occurrence to deserve our notice; but we must not allow ourselves to be led away by them, as if they were signs which could not be mistaken of the approaching Advent; as if now we could say with certainty and precision, The Lord is just at hand, these are His authentic and immediate forerunners.

In taking up the question, "What of the night?" we find that the signs of the Advent are many and various, some of them more, some of them less direct and obvious, yet all of them pointing forward to the same glorious crisis, and all of them proclaiming, with no uncertain sound, the arrival of the Great King.

We shall class these signs under two heads, the good and the evil; by the first, meaning those which connect the approach of the Advent with what is good and right; by the second, meaning those which connect its approach with what is evil.

I. *The spread of knowledge.*—It is written concerning the last times, that "many shall run to and fro, and knowledge shall be increased" (Dan. xii. 4). The whole drift of the passage implies, that the knowledge here spoken of is not religious knowledge, not the knowledge of God and of His Christ, but simply "knowledge"—knowledge of any kind whatsoever. The tree of knowledge of good and evil is to bear special and most abundant fruit in the last days. The lust, or "desire of

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the mind," as the apostle expresses it, is to get full vent to itself, and the result of this will be the increase of knowledge. And who can refuse to admit that knowledge is on the increase; nay, that it is advancing with a swiftness which has enabled it, in less than half a century, to win for itself victories, and to rear for itself trophies, which our fathers would have pronounced either incredible or supernatural. In what region of science have the discoveries not been altogether marvellous? The mere facts of science now go far beyond what the mathematician's memory can retain; and volume upon volume comes forth in such prolific succession, that each department of science furnishes a vast library of its own. In the mechanical arts, in the fine arts, and, speaking generally, in the useful arts, what progress has been made! Of discoveries, and inventions, and improvements, there is no end. Man's intellect is ever on the wing, suggesting or surveying new fields of knowledge, sinking new shafts in mines long since supposed to be exhausted, securing for the race a wider and wider horizon, compassing sea and land to add one fact to science, journeying to the extremities of North and South, of East and West, to verify one discovery, or to establish one conclusion, or to obtain materials for the confirmation or overthrow of a single conjecture.

We do not here refer to the tendencies or results of such a state of things—the pride of intellect which it nourishes, the self-sufficiency which it engenders, the feelings of independence which it fosters—independence of God, and of His Christ, and of His Spirit, and of His Bible, and of His teaching and wisdom. We simply notice the fact as a sign of the times, that knowledge is increased, increased prodigiously. Can any past age of the world tell of such an increase? Has any past generation witnessed such a sign?

II. *Attempts at self-regeneration.*—The enlightenment of which we have been speaking, tends to shew man the extent of his necessities, even while it puffs him up with the thought of the greatness of his acquirements. It makes him sensible of the evils, moral, physical, social, and political, which prevail in his world, and to desire their removal. Self-confident, nay, glorying in his wisdom and power, he sets himself to rectify the disorders that exist on every side. He persuades himself that he possesses a remedy for them all. He can render the soil fruitful by his discoveries in agricultural chemistry; he can disinfect the atmosphere by his sanitary laws; he can bid disease depart by his skill in medicine; he can bring about a happy government, and secure a peaceful world by his political reforms and diplomatic skill; he can diffuse blessedness around by a sufficiency of recreations and amusements; by

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crystal palaces, and well-stored museums, thrown open on the Sabbath, and erected into substitutes for the gloom of religious observances; by cheap trips of pleasure, by oratorios, and operas, and concerts; by painting and sculpture, and the fascinations of music; by novels, and plays, and sight-seeings, in endless profusion. Thus, in his own way, and by his own power, he is attempting to regenerate the world, and to banish evil, and to efface the furrows of the curse. He is conscious that all is not right; that his own soul is not what it ought to be, and what it might be; that the earth is not what it might be; that its nations are not what they might be. He feels these things, but not knowing the extent of the evil, nor the power needed to deliver from it, he sets himself to accomplish the vast work himself. Never in any previous age has he done so much as in ours. Never has he effected so many reforms, or removed so many evils, or made such apparent progress towards the regeneration of himself, his race, his world. And God is allowing him to do his utmost, nay, facilitating his efforts, that it may be seen whether he can effect his end or not. Is it not for this that he has given him such a time of peace during these forty years, that he might have no impediment in his way, no drag upon his movements? But all in vain. His efforts fail. One cloud swept away, a darker gathers. One gulf filled up, a deeper yawns. One mountain levelled, a higher rises. One abuse corrected, a hundred more spring up. One wound healed, a sorer and more fatal is inflicted. One devil expelled, a legion more fierce and terrible pours in. Man is baffled. Man, with the greatest amount of wisdom, and art, and power, and combination at command that ever the race could boast of, fails. He cannot regenerate this sad earth nor the stricken race that inhabits it. He has done his utmost; but that utmost is as unavailing as is the breath of an infant to quench a volcano, or to calm a tempest. And is not man's extremity God's opportunity? Does not the fact of man's forth-putting of such efforts, shew that the time for God's interposition is at hand? When man fails, then God arises to do the work which man had been thus found incapable of doing.

III. *Attention to Israel.*—In many ways and at many points this nation is coming into view once more. For several years past there has been much said about Israel's return to Palestine, and this not by Christians merely, but by the men of the world. Nay, by many, their re-occupation of the land is spoken of as the true solution of Oriental difficulties, and the best guarantee against Russian invasion and the oversetting of the balance of power in Europe. Hitherto they have

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not been taken into account in any of the movements of kings and nations; now their importance is beginning to be felt. Men are beginning to acknowledge Israel's nationality as a necessary element in the settlement of the world's kingdoms. They have tried to do without Israel, to ignore her existence, to act as if the adjustment of territories and the fixing of bounds could be effected without respect to Israel, or to God's purposes respecting Israel. But it will not do. Israel is coming up into importance in spite of man's indifference to their history and claims. God is *forcing* Israel upon the notice of kings and statesmen, as if to make them feel that no settlement of earth can be permanent in which Israel is not recognised. At the first, we are told that "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 28). And in the latter day it will be seen that God is acting upon the same principle; nay, bringing the world into such a state that it will be forced to act upon it too. And when Israel is thus thrown up into prominence, so that all eyes are turned to them, and the world feels that it cannot do without them; when their land is so specially brought into view, visited by traveller upon traveller, nay, spoken of as about to be handed over to its old possessors;—we may be sure that the great crisis is approaching, and that the Coming of the Lord draweth nigh.

IV. *The preaching of the gospel to all nations.*—"This gospel of the kingdom," said our Lord, "shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14). The proclamation of the gospel —of the gospel to all nations—of the gospel "for a witness," not to effect their conversion; this was to be one of the signs of the approach of the end. Now we may truly say, that never was this sign more visible than now. In the days of the apostles, the gospel was very widely preached, but not so widely as now, not so fully among all nations as in our own age; for then the one half of the world was unknown. Our missionaries in these days amount to thousands; every island and continent has been reached by them; the Bible has been translated into one hundred and fifty tongues; and even the inaccessible regions of China are thrown open, as by a miracle, that the message may enter. When was such a state of things seen before? Of some other signs it may be said, "they are not new;" but of this it must be said, it is "a new thing in the earth;" and being so, it is all the more distinctively and conclusively a sign of the approach of the end, and of the

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arrival of the King. And no doubt it was in connexion with this that the prophetic words of the Apocalypse are spoken—"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come" (Rev. xiv. 6).

V. *The gathering in of the elect.*—That there has been a great revival of the work of God, in all lands, but specially in our own and America within these forty years, is most manifest, and no views of the evil nature of the last days should lead us to deny this. That *when* the Son of man comes He will hardly find faith on the earth, I believe; but that just previous to this there will be a great ingathering, I also hold. It has been so before all God's great judgments. It was so specially in Jerusalem. Perhaps, when hearing of the conversion of the thousands in the days of the apostles, some one might have said, See God is returning to Israel: Jerusalem is just about to be revived and re-blessed. Far otherwise, however, was the purpose of Jehovah. He was but preparing for her total ruin. He was making haste to gather out of her the company of His chosen ones, that they might be hid in the day of His fierce anger. And so is it now. The four winds of heaven are held back and pent up for a season, though struggling to break loose, till the servants of God have been sealed in their foreheads. The great preparatory gathering seems going on in our day; and when this is over, then the winds break loose, the storm lays desolate the earth. The period of the ingathering may be drawing very near its close. The day of grace is running out. The vengeance is nigh. The Judge is coming. The Lord is arising to shake terribly the earth. Make haste, ye sons of men, lest the sentence come forth, "My Spirit shall not always strive." Make haste, lest ere you have reached the city of refuge, the Avenger of blood smite you. How terrible will it be to be left unsheltered in the midst of such a storm as that which is about to arise! How much more terrible to be exposed unsheltered to the wrath of God, amid the flames of an eternal hell!

Having thus pointed out what may be called the "good signs," or signs in connexion with what is good, we now turn to the "evil." And let us notice at the outset that the whole interval between the first and second Comings of the Lord is marked by almost unbroken evil. The last time is the uprise and domination of *Antichrist* (John ii. 18). It is by

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its shadows, not by its sunshine, that we are to discern this period; and these shadows stretch themselves out more widely and wrap the world in deeper gloom as the ages pass away, and the Coming of the Lord draws nigh. Hence we may expect the signs of that Coming to partake more of the dark than of the bright.

I. *The world's restlessness.*—This is perhaps a sign in which there is least evil. It is more an effect than a cause, more a disease than a crime, though certainly it is in itself a sore evil. There is a tossing to and fro, a drifting hither and thither, a tendency to move about and wander as if in search of something which they would fain find, but cannot. Men do not rest nor settle down, but seem as if an evil spirit within were impelling them onward. They are empty and unsatisfied, and hence they go about asking, "Who will shew us any good?" They are not at ease, and their only refuge is incessant motion and change—change of place, of scene, of society, of employment. They dislike being alone. They dislike the calm, as being so monotonous, preferring the storm even with its wrecks and desolations. They can only live in excitement; serenity is pain to them. Their reading must needs *excite* (whether it instruct or not), and hence the craving for works of fiction; hence the multiplication of novels, and newspapers, and magazines, and thrilling tales. It seems as if the whole moral and physical system of the world had become nervously diseased, and the only relief was incessant change of posture and of employment. The state to which we look forward is that of "rest," the "rest that remaineth for the peeple of God;" and hence it seems implied that the state previous to this will be one of *unrest,* unrest which will go on increasing till the great Giver of rest arrives.

II. *The world's anarchy or lawlessness.*—Unwillingness to be ruled by another, or to yield to any will save their own, is specially the characteristic of men in these days. "Our lips are our own, who is lord over us?" is the spirit of the age. No law, save our own interest, or pleasure, or will! The nations are everywhere champing the bit, and crying out for a liberty of which they know not the meaning; and which, if it means anything at all, is the mere expression of self-will, of a determination to submit to no one, but to be kings and gods to themselves. Fretting at control, impatient under the checks of law, nursing that selfishness which isolates man from man, and that rebelliousness which separates subject from ruler, men are loosening at every point the coherence of the domestic as well as the social system, introducing a corroding or an

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explosive principle, which will ere long break the world in pieces, and prepare men for subjection to the iron rule of him, who, while himself the lawless one, and the embodiment of all their self-will, will compel a submission to his tyrant sway, and impose upon them a yoke heavier than earth has ever borne.

III. *Increase of immorality.*—That there is a large amount of godliness in the land we do not deny. It is matter of praise that there are so many who testify for God. But still immorality spreads like a pestilence. In our villages as well as in our great cities, it works fearful havoc. All manner of crimes are daily reported, and every form of vice exhibits itself in our streets. I dare not give details of the lewdness which overflows. They would be too saddening, too revolting. Drunkenness, blasphemy, murder, lying, cheating, robbing; how fearfully do these prevail. Men are "lovers of their own-selves, covetous, boasters, proud, blasphemous, disobedient to parents, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good." "Evil men and seducers wax worse and worse, deceiving and being deceived." And thus shall man's heart be permitted to exhibit itself to the uttermost, that it may be seen that none save the Son of God Himself can overcome and sweep off evils such as these.

IV. *Prevalence of errors.*—It is foretold that "unclean spirits like frogs" shall go forth to do Satan's work in misleading men. These strange croaking agencies, like the frogs of Egypt, shall introduce themselves everywhere, and defile all places, even the most holy. The issue of this shall be the going forth of all manner of false doctrines and monstrous opinions, as we see in Mormonism, Tractarianism, and the like. There seems now to be no restraint to men's inventions of falsehood. New crudities start up every day; and the whole world, from our own land to the far regions of China, is threatened, or rather pervaded with these fables of man's fancy. Every one has a doctrine, or an opinion, or a fancy: there are new lights, new revelations, gifts, miracles, prophecies; all manner of diverse and strange doctrines, from the lofty speculations of the philosophic clairvoyant to the vile bestialities of the licentious Mormon. By these Satan is seeking to deceive if it were possible the very elect. He is withdrawing men from the one true authority, who is God, and the one true standard, which is His Bible. He is undermining the inspiration of the Scriptures; he is making vain the atoning work of the Son of God; he is denying the existence of a judgment and a hell; he is rousing up the pride of man's nature to be his own judge, his own interpreter, his own oracle.

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And thus he is leading the world away from truth into the mazes and mysteries of endless error. Men have begun; where will they end? Can they stop short of denying a Bible—a Christ—a God? And when thus all things are thrown into uncertainty and confusion, when the foundations of the earth are out of course, then it is that He is to arrive who is not merely to introduce *truth*, but to be Himself the *truth*, on which the world is thenceforth to rest in unchanging stability.

V. *Rise of religious impostors.*—In China we see the sudden rise of a vast religious system in which the saddest errors and blasphemies are mingled with Christian truth. In America we see the vile Mormon impostor. In Russia there is the great Eastern impostor. In various parts of the world we see men rising up and claiming Divine honours—giving themselves out as some great ones—as either Christ or the Holy Spirit; not merely propagating error, but assuming to themselves the honours and prerogatives of Godhead itself. False Christs, false prophets, false teachers, we see rising up; and we hear the deceitful message, Lo here is Christ, lo there is Christ. All these must needs be. They will go on increasing. They will prevail most just ere the Lord arrives to confound all imposture, and to sweep from the earth the profane pretenders to his authority and assumers of His name.

VI. *Prevalence of Atheism.*—The fool is saying in his heart, There is no God. In no former age did Atheism so extensively prevail, at least in our own land. It is not mere denial of the Bible and of Christ; but it is the denial of God. It is the open avowal of Atheism; either the Atheism which says barely there is no God, or the Atheism which says all nature is God, which is only a more subtle form of the same hideous error. It is towards Atheism that things are tending now. There was for a time a reaction against it, in consequence of the atrocities of the great revolution in France, now sixty years ago. But the tide is turning, or rather, it has begun to flow; with what rapidity it may do so, is not for us to say. But many things are helping on this fearful crisis. The low views of inspiration—the lax views as to all doctrine—the wild speculativeness in which men's pride is indulging—all this is hastening the crisis. Nay, Popery itself is the great abettor of Atheism. For not only do we find the two in cordial confederacy, but we see that Popery by trying to make men believe too much, will soon lead them to believe nothing at all. When Atheism has leavened the multitudes of earth, and when hatred to the very name of God, as well as denial of His being, has taken hold of them, then comes the time for the arrival of Him who

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is Himself Jehovah, King of kings, and Lord of lords. His Coming will silence alike the idolater and the atheist. The fool that has said, "No God," shall pass away and be known no more.

VII. *Progress of Antichrist.*—That Popery is Antichrist I do not doubt; nay, it is one of the worst forms of Antichrist that earth has seen as yet. Yet there seems a more terrible form coming up, in which all the evils of its predecessors are to be mingled with evils peculiarly its own. He will openly claim Messiahship; he will daringly claim the throne of Christ; he will blasphemously demand worship as God; and in many such ways assume a position of opposition to God and to Christ, such as we have not yet seen in any. The spirit that is abroad throughout Europe all bears upon this. It will produce this. Already do we see its beginnings. The last Antichrist is preparing to arise, and the opposition to the Father and the Son will assume a darker and more Satanic aspect than it has hitherto done. The whole interval between Christ's First and Second Coming was to be marked by the appearance of Antichrists, but it is just at the close of this period that we find the Great Antichrist—the Man of Sin—shooting up into his full stature, and putting on his awful maturity of growth, as well as giving vent to the terrible rage of his fury against God and His Church, against Christ and His Kingdom.

VIII. *Wars and rumours of wars.*—I merely advert to these, without dwelling on them. Yet certainly they ought not to be overlooked, or treated as too common and too frequent to be worthy of consideration. Our Lord has set them down as signs of His arrival, and we must look at them as such. Certainly, in these days, we see little else before us but wars without end. The trumpet is waxing louder and louder; the roar of cannon reverberates from rock to rock, and sea to sea. Men's pride and passion are roused. The nations are arming. The kings of the earth are mustering their forces. Europe, and we may say all the world, is preparing for warfare. Another year may unsheath the swords of half the world. Surely on every hand we have wars and rumours of wars—fit signs of the approach of Him who comes to end them all, and to introduce the era of everlasting peace.

IX. *Disbelief of the approaching Advent.*—By promises and by threatenings innumerable have men been taught that the Lord Jesus is to come the second time to fulfil the Father's purposes respecting Himself, His Church, Israel, and the world. Loud and often has the trumpet-peal gone forth, "Behold, I come." It would seem impossible that men should either over-

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look or deny that Advent. Yet such has been the case. The world has entirely lost sight of it; nay, towards the close of the age it is to raise the scoffing cry, "Where is the promise of His Coming?"—a cry which we hear in our day. The Church too loses sight of it. She does not indeed mock with the mockers, but she says, "My Lord delayeth His Coming." She slumbers and sleeps. Both the Church and the world, then, are in the last times to exhibit somewhat of the same phase or features of evil respecting the Advent. And it is just when men are saying peace and safety, putting far away the thought of the Lord's arrival, it is just then that He breaks in upon them as a thief in the night. So that the very fact by means of which some are lulling themselves asleep—viz., that there are few who believe in the nearness of the Advent—is just the very fact that should arouse, and quicken, and alarm. For in an hour when we think not the Son of man cometh.

Art. V.—GENESIS—CHAP. VI. 7-22.

Ver. 7.—"**And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.**"

Speaking to Noah, "the preacher of righteousness," and giving him the text or key-note of the sermon he was to preach during the more than hundred years of long-suffering, Jehovah lifts up His voice and tells His awful purpose, that men may know from whom and for what the vengeance comes. Not by chance, nor at random, nor as the outburst of hasty fury, but the result of calm purpose, does the flood come. "I will destroy," that is, "blot out" (Deut. xxix. 20, Ps. li. 7), as men sweep away the filth which they loathe. As completely as He blots out sin, so will He blot out man; *man*, the very being whom He has created; He will not spare the work of His own hands. He did not, indeed, make him in order to destroy him; but still He will do so, because of sin: "The wicked shall be turned into hell;" "everlasting destruction" is their doom. The earth is to be spared, but man blotted out. Not only does it get no accession to its curse, as we might have looked for, seeing one man's one sin had brought it under so sad a curse already, but a purpose of grace toward it is implied here; for not only is it spared, but it is delivered from the load of defilement under which it was groaning. God has yet much to do with the earth, as the times of restitution will shew. Yet, though earth is spared, all living things, over

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which man was king, are to share man's doom. Their life and his are bound up together. They must perish with him. What evil must God see in sin when He visits it with so unsparing a judgment; a judgment that not only lays hold of the transgressor, but on all that has connexion with him. Man's first sin introduced the curse, but it did not sweep away the creatures; now, however, sin has so swelled and overflowed creation, that God's righteousness insists on execution being done even upon the unintelligent portion of it, that the universe may see how terribly He hated the evil which man had wrought; and that, sooner or later, all must be fully reckoned for.

God then repeats the statement as to His own feeling in this awful matter, "It repenteth me that I have made them;" and this Divine reiteration indicates how deeply Jehovah felt all that had been done,—the sin, the wrong, the unthankfulness, the dishonour. How dreadful must have been the scene presented to His holy gaze, when, after surveying it all round, He was constrained to say, not only in reference to the sinner, but to the creatures He had made, "It repenteth me that I have made them." Terrible, O sinner, will be your position when God comes to say this of you! It will be terrible enough when you are brought to feel, "Oh that I had never been created!" but it will be far more overwhelming when God shall say of you, "Oh that I had never created them!"*

Ver. 8.—"But Noah found grace in the eyes of the Lord."

It was the grace or free love of Jehovah that had made Noah an exception to the world's wickedness; and it was this same free love that now makes him an exception to the world's judgment. All that Noah could say for himself in reference to both of these was, "I have found grace in His sight;" "By the grace of God, I am that I am;" "I was in His eyes as one that found favour" (Song of Sol. viii. 10). Who of us could wish to be able to say more?

Ver. 9, 10.—"These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth."

The first words are the *title* of the section which goes on to the end of the ninth chapter, and might be rendered "the history of Noah."† This history begins with stating Noah's

* The Hebrew words are very pointed—"I will destroy THE MAN whom I haye created from off the face of the ground; from man even to beast, nay even to creeping things, nay even to birds of the heavens."

† Our translation gives "generation" in both clauses of this verse. So

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standing before God—he was "just," or righteous; and Paul tells us that it was of "the righteousness which is by faith" that he was the possessor (Heb. xi. 7), like Abel (Heb. xi. 4), like Lot (2 Pet. ii. 7, 8), like Abraham (Gal. iii. 6). Besides this, he stood out from the men of his generation as "perfect," upright before God and man, manifesting the "true heart" (Heb. x. 22) by the consistent life. As such he "walked with God," as Enoch had done in his generation. Only of these two men it is said that they "walked with God;" and of these the one was taken away from the evil to come, not tasting death, the other safely carried through that evil when it came. Both were too near God for judgment to touch them. A thousand fell at their side, and ten thousand at their right hand, but it came not nigh them; only with their eyes did they behold and see the reward of the wicked. Was it not in reference to Noah and his generation that Bildad said, "Behold, God will not cast away a perfect man, nor will he take the ungodly by the hand" (Job viii. 20, *margin*)?

Like Enoch, this righteous man took the common path of life, in all its family conditions and relationships, not calling that unclean which God had called clean. He lived the family life, and begat three sons, Shem, Ham, and Japheth. His walk with God included in it a husband's and a father's solicitudes, and loves, and duties, and drew into its blessed orbit the varied lesser circles of home ties and home offices, with all their joys and sorrows, their lights and shades. How much of "walking with God" is made up of rightly walking with each other! The root of all right walking with God must, of course, be personal reconciliation through the blood of the covenant; the continuance of such walking must be much made up of personal intercourse, in which no stranger intermeddles; but into every department of life into which we ourselves come, must God come with us, as the inseparable associate of our ways. Whether it be the bringing down heaven into the relationships and companionships of earth, or the taking up of these into heaven, it matters not. Call it either;

also the Vulgate. But in the Hebrew there are two distinct words. The first is תּוֹלְדוֹת (toldoth), begettings, families, or the history of these (Gen. ii. 4, v. 1, x. 1, xi. 10, xxv. 12). The second is דּוֹר (dor), an age or generation of men, from the word denoting circle (Gen. ix. 12, xv. 16; Ex. ix. 15; Lev. iii. 17; Deut. vii. 9). The Greek preserves a difference of word both in the Old and New Testament, quoting the first as *γενεσις*, and the second as *γενεα*. Dathe gives the former as *historia*, and the latter as *œtas*. See also Rosenmuller's remarks in his *Scholia in Genesim*, p. 85. Does not the expression Βιβλος *γενέσεως* (Matt. i. 1) refer to the whole history of the Christ, and not merely to the genealogy?

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call it both. Still we are to make it manifest that, in the family or in the market, in the closet or in the crowd, we have a Divine companion with us, from whom we can no more be separated than from our own shadow, or our very being. Family ties, family love, family converse, the family meal, the family recreation, the family stroll—these are all things or places into which, when we enter, we bring God with us, to sanctify all by His presence, and to light up all by the sunshine of His love.

Ver. 11.—"The earth also was corrupt before God, and the earth was filled with violence."

We might better read the words thus: "*But* the earth was corrupt before God;" carrying on the narrative and contrasting the state of earth with the character of Noah. The example and preaching of that righteous man availed not. He but saved his own soul, and "condemned the world" (Heb. xi. 7). The salt was no longer able to preserve the carcase from putrefaction. Earth was fast going to pieces from its own corruption. It was rotting away, and falling into ruin, like Jeremiah's girdle (Jer. xiii. 7, the word is the same), or like the dead body in the tomb (Job xvii. 14, Psa. xvi. 10). And while thus presenting to God a mass of corruption, it shewed itself to man as a world of lawlessness and oppression. As the Nile overflows and fills Egypt with its waters, or as Jordan floods its plain, so did this "violence" deluge the earth. Of the Perfect One it is written, "He had done no *violence*, neither was any deceit in his mouth" (Isa. liii. 9); and as such He is to "save the souls of the needy from *deceit* and *violence*" (Psa. lxxii. 14). But against the men of the earth, in one age after another, "violence" is charged by God as one of their darkest crimes, the breach of the great commandment, "Thou shalt love thy neighbour as thyself." In the city there is "*violence* and strife" (Psa. lv. 9); "*violence* covereth them as a garment" (Psa. lxxiii. 6); "they drink the wine of *violence*" (Prov. iv. 17); "the act of *violence* is in their hands" (Isa. lix. 6); "*violence* and spoil" is heard in the city (Jer. vi. 7); "they fill the land with *violence*" (Ezek. viii. 17); "they store up *violence* and robbery" (Amos iii. 10); "they cover *violence* with their garment" (Mal. ii. 16); "they fill their masters' houses with *violence*" (Zeph. i. 9); "the dark places of the earth are full of the habitations of *violence*" (Psa. lxxiv. 20—our translation gives *cruelty*); till "*violence* rises up into a rod of wickedness" (Ezek. vii. 11), earth becomes what it was in the days of Noah, and the fiery deluge is let loose to purge the polluted soil.

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Ver. 12.—"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

God will not let us think that He strikes hastily, or without examination. He speaks of Himself as looking in order to ascertain the real state of things, of which the cry had gone up to heaven. This reminds us of what He did at Babel, when "the Lord came down to see the city" (Gen. xi. 5); of what He did at Sodom, when He came down to "see whether they had done altogether according to the cry of it" (Gen. xviii. 21); of the words of David, "The Lord looked down from heaven, to see if there were any that did understand" (Psa. xiv. 2). In all these cases, He comes to the same sorrowful conclusion: "The earth is corrupt; all flesh has corrupted its way upon the earth." The disease is as wide-spread as it is deep and incurable. Such is God's own verdict upon His own world. How different from man's estimate! Things were not getting better. There was no tendency to improve. The arts flourished; luxury was at its height; pleasure drank out of a full cup; man saw not the evil, or saw it only as balanced by self-enjoyment; yet underneath all was corruption. "They had all gone aside; they had all together become filthy." The sensual eye saw a fair world; perhaps, too, the intellectual eye saw the same, with a few blemishes; there was everything for the flesh to revel in, everything that the natural man could praise and love. But that was all. There was no room for God. Holiness was only known as a hated peculiarity of Noah's life; and sin was fondled as a part of life, or in its worst aspects treated as a troublesome moral disease, bringing with it certain inconveniences which man's maturer nature would ere long outgrow. God had let evil run its course, and it had done so. He had let the human heart speak out, and it had done so. He had allowed the fountains of sin to pour out their waters unchecked. And it was now seen what man had made of the earth, what had sprung from the one small sin of Adam. Nothing now remained but that God should step in and shew what He thought of all this;—whether it were good or evil in His eyes. He had long been patient, He must now be righteous. The sinner must be judged, and his sin must be reckoned for. God cannot always allow man to forget Him, or to pollute the earth of which he was created the king.

Ver. 13.—"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Once had He spoken, yea twice; now He speaks again to

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Noah; for as from Abraham, so from Noah, He can hide nothing of what He is to do—(chap. xviii. 18), "The secret of Jehovah is with them that fear him." It is the end of His long-suffering that He announces. Forbearance is exhausted, and judgment comes. Love is patient; it suffers long, and is kind; it beareth all things, believeth all things, hopeth all things, endureth all things. The issue of its rejection by the sinner will be in proportion to its forbearance, for thus the sinner "treasures up wrath against the day of wrath." As he said afterwards to Ezekiel, when Israel's sin was coming to its crisis, "An end, the end is come—an evil, an only evil, behold is come—the time is come, the day of trouble is near;" so he says to Noah, when the world's iniquity had ripened, "The end of all flesh is come before me." (See Ezek. vii. 2–12; Jer. i. 12; Am. viii. 2.)

He gives reasons for His determination—viz., the violence with which men had filled the earth, because of which He could no longer forbear. Man has not only destroyed himself, but he is destroying the earth; and creation can no longer bear the load. Here again is God's purpose of grace towards the earth intimated. His anger is kindled against man for the ruin of His world, and He will destroy him from the earth.* Of all this judgment God Himself is the doer. He is the Judge of the transgression, and the Avenger of the violence. When He thus arises to "shake terribly the earth," who shall escape?

Ver. 14.—"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch." Ver. 15.—"And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits." Ver. 16.—"A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it."

"Who shall live then when God doeth this?" would be Noah's feeling on hearing the awful sentence against man; "how can I be saved in the midst of such havoc?" But the Lord knoweth how to deliver His own in the day of trial, would be faith's ready answer. Nor does God keep His servant in suspense, but at

* This rendering, given in the margin, is generally adopted; for the earth was not to be destroyed; only man was to be swept away. The Sept. give us *και την γην*, taking את in its more usual sense of "even." The Vulgate gives *cum terra*, Dathe *ex ea*, Rosenmuller *a terra*. If however the Septuagint rendering be preferred, it will make the passage correspond to the expression of the apostle Peter, "The world that then was, being overflowed with water, perished," *ἀπώλετο* (2 Peter iii. 6). The flood of water destroyed "the world that then was," yet the earth was not dissolved; so the coming flood of fire shall destroy the "world that now is," yet only to purge and renew it.

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once makes known the provision for deliverance. In this deliverance, man is to bear his part. It is not to be the supernatural, as in the case of Enoch's being caught up and taken away from the evil to come. Man is to make with his own hands, and out of his own materials, the vessel of deliverance, just as Israel, in an after age, was to make the tabernacle. But both are constructed according to God's directions and after his pattern. And just as the words which holy men of God spake when moved by the Holy Ghost were all human words, uttered by human lips, written down by human pens, yet were they the very words of God, uttering the very thoughts of God; so was the ark at once a divine and a human piece of workmanship. Most minutely does God direct His servant, that nothing may fail. There is to be an "ark" or vessel;* it is to be made of gopher-wood—that is, wood of the cypress kind, the most indestructible of all; it is to have chambers or nests for stowing away in order its varied contents; it is to be covered within and without; its size is to be considerable, six times as long as it is broad, and ten times as long as high; it is to have a transparency or window; it is to be finished off in a cubit above; it is to have a door in its side; within it is to have three compartments, one above the other. How minute the specifications and directions. How careful is God to provide every thing for the evil day. A remnant is to be saved, both of man and beast, for the repeopling of earth; but all else must perish; and not more certain is the destruction of the world, than is that deliverance of the remnant, for He who saves and He who destroys is Jehovah Himself. "Salvation is of the Lord."

Ver. 17.—"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die."†

The *nature* of the judgment is now first announced. It is to be a flood of waters, which for a season is to undo all God's six days' work, and bring back earth to chaos. For the spectacle which for a whole year was to be presented was that of God's whole week's work undone,—undone by Himself, undone in consequence of the sin of him whom He had set over it all for blessing and for government. The vessel was marred in the

* The Hebrew word תֵּבָה, *Tebah*, which Parkhurst derives from בּהוּ, empty, or hollow. It is only used in reference to Noah's ark, and the ark in which Moses was put, shewing that *size* does not enter into its sense, but merely hollowness. The Vulgate gives *arca*, the Septuagint *κιβωτὸς*, Josephus *λάρναξ*, all words of the same meaning.

† Everything "wherein is the breath of life" shall "breathe out that life," as the Hebrew word means, here translated "die."

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hand of the potter, and required to be thoroughly ground to pieces ere it could be made into another vessel, as might seem good to the potter to make it (Jer. xviii. 4). The sentence is as decided as it is awful, " I, even I, do bring a flood of waters upon the earth; and every thing that is in the earth shall die." God is judge Himself; God is executioner Himself; and it is to be shewn that the undoing of the work is not a thing of chance, or natural law, or effected by some enemy, but done by Jehovah's own hand. Man is to be swept away; man's kingdom is to perish; Paradise is to be destroyed;—all this traceable to the one man's one sin, which, though but a drop at first, swelled out into a sea of evil, till God had to interpose, and say, " Thus far shalt thou go, and no further."

Ver. 18.—" **But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.**"

The exception is Noah; and for his sake, his whole family, as one with him. For in this case, we see the first discovery of the truth, that as oneness with the sinning parent brought evil on those connected with him, so oneness with the believing parent brings blessing. God treats the children and the father as one; and the covenant that lays hold of the latter, embraces the former. Happy mystery! on which God has continued to act in grace, though man's reason has refused to own its equity. Not only nationally in Israel, but even in the scattered members of the Gentile election, this principle is seen. No father gets salvation for himself alone. That which he gets seems, by an unexplained but blessed law, to lay hold upon his household, and the free love which descends on him alights on one, and another, and another of his family circle. Even to Zedekiah the message ran thus, " Thou shalt live, and thine house" (Jer. xxxviii. 17); and in the days of the Apostles, the expression still was, " Thou and all thy house" (Acts xi. 44). With Noah the covenant was to be " established" or " set up."* God speaks of it as " my covenant," referring to something already known, and on which He had been all along acting. This covenant had seemed as if fallen down and failing; and now if all

* The word בְּרִית is a covenant or agreement, or arrangement between two parties; as between two nations (Josh ix. 6); between friends, (1 Sam. xviii. 3); between husband and wife (Mal. ii. 14). It comes from בָּרָה, *to cut*, because the parties passed between the divided portions of the slain victims; or *to eat*, because eating together was the great seal of friendship. The word " establish " is the preterite Hiphil of קוּם, to "set up," or " cause to rise up;" the same as Ex. xxvi. 30, " rear up the tabernacle;" Josh. iv. 9, " Joshua set up twelve stones."

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flesh is to be cut off, how is the covenant regarding the woman's Seed to be carried out? God steps in and sets apart Noah as the link by which the chain of the everlasting covenant was to be preserved unbroken. God's purpose now rests on him; and all previous promises are brought to a point in him. Through him the race of man is to be perpetuated on the earth, that the Seed of the woman may in the fulness of time be raised up, according to the promise. The covenant here referred to is then, so far, the old covenant, but set up again in new circumstances, and with new appendages. God casts out his covenant to Noah as the life-preserver in the flood; He encircles the ark with it, as His direct assurance that all shall yet be well. Waters may compass him about, the fire may wrap, the storm may assail him; but this covenant is his security. He cannot sink, nor be destroyed. God's purpose must fail, His power must give way, ere Noah can be destroyed.

Ver. 19.—"And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female." Ver. 20.—"Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive." Ver. 21.—"And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them."

This covenant with Noah not only secures that there shall be an ark, but that some shall enter it. The entrance of Noah's family is made sure in spite of any resistance on their part. The entrance also of beasts and fowls is secured, whether directly or supernaturally by God, or whether by Noah in the exercise of man's original power over the creatures, we know not. In the one verse it is said, "thou shalt bring;" in the next, "they shall enter;" and again, in the next (ver. 20), "they shall come unto thee." God undertakes that the thing shall be done; that only a small number of the creatures shall come; that they shall come in pairs, male and female; and that *all* the various tribes of beast, and fowl, and reptile shall furnish their pairs to be preserved in the ark. All this is miraculous; it is the finger of God. He places them in the ark, and he sets them all beneath the wing of Noah,—"they shall come unto thee," as if entrusting to man's care the creatures which had been made for him at first, and giving him, as creation's original head, the honour of protecting as well as ruling that creation, which is yet, in the person of the second Adam, to be put under his feet.

But though the creatures are thus selected by God and brought into the ark, they are not supported there by miracle.

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Provisions are taken in to feed them by the command of Him who clothes the lilies and feeds the ravens, opening His hand and satisfying the wants of every living thing. For beast, and fowl, and reptile, as well as for Noah and his family, food was provided. During these thirteen months that they were shut up in the ark, the lion did eat straw like the ox, the wolf dwelt with the lamb, the leopard lay down with the kid (Isaiah xi. 6, 7). He who brought them into the ark thus far changed their natures, and shewed us what they were in Paradise, and what they are yet to be again when Satan quits the earth and peace revisits creation.

Ver. 22.—" Thus did Noah: according to all that God commanded him, so did he."

Here is the faith and obedience of Noah. " Moved with fear, he prepared the ark " (Heb. xi. 7);* and in this preparation he took his instructions wholly from God. As in the case of Moses with the tabernacle (Ex. xl. 16), so in the case of Noah with the ark. Giving God credit for being wiser than himself, and believing all that He had said as to coming judgment, he followed the Divine pattern, and builded his vessel according to the Divine specifications.

It was faith that was at work in all this. It was faith that saw the evil day coming, when men were saying peace and safety, and made ready against it. As a " prudent " man, " he foresaw the evil, and hid himself; while the simple passed on, and were punished" (Prov. xxii. 3). It was faith that thus acknowledged God's justice in the judgment, and set its seal to God's sentence against the sinner. It was faith that thus owned that he himself owed every thing to grace, and, adopting for himself and his family God's promised way of escape, he knew that in the day of wrath no evil would come nigh his dwelling. There was no outward sign of ripening judgment to confirm his faith. Heaven and earth were undisturbed by any such forerunners of terror. He had nothing to rest his fears for the world, or his hopes for himself, but the bare word of God. For a hundred and twenty years

* The Greek is εὐλαβηθεὶς, "actuated by the fear of God;" for though in Acts xxiii. 10, this word is used in reference to fear in general, yet its cognates, εὐλαβὴς and εὐλάβεια, intimate religious fear (Luke ii. 25; Acts ii. 5, viii. 2; Heb. v. 7, xii. 28). In the Sept. it is sometimes used for fear in general (1 Sam. xviii. 15, Job xix. 29), but also for godly fear (Prov. xxx. 5; Nah. i. 7). In Hebrews xi. 7, the apostle means to say, that acting under reverential fear of God, Noah listened to the warning, and prepared the ark, condemned the world, saved his house, and became heir of the righteousness which is by faith.

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he acted upon that word without any confirming miracle. In preaching to a sensual, riotous, blaspheming world, he had nothing to point to but the mere word of God. In urging them to flee from the wrath to come, he had only the one message to remind them of, which God had entrusted to himself, or, at most, only Enoch's prophecy in addition to this. In building the ark, he had nothing but the Divine command to plead, a command at which the men around him would but mock. All to him was faith, not sight; faith without miracle or sign. By this faith he "condemned the world;" boldly announcing that God was against *them*, but for *him;* and that whether they would believe it or not, this would soon be seen. Such was the battle of faith against unbelief; of one believing man against the millions of an unbelieving world. It does not appear that he was openly persecuted; perhaps persecution had not yet been learned. Indifference, raillery, scoffing, these were the weapons of the enemy in these days; and in the midst of these Noah pursued his preaching and his work for more than a century; but all in vain. Some, perhaps, believed, and were taken away from the evil to come. But unbelief prevailed; the warning was slighted, and the wrath came. "When the Son of man cometh, shall he find faith on the earth?" (Luke xviii. 8). Some Noahs there will be in that awful day, who shall find grace in God's sight, and be carried through the fiery flood; but, HOW FEW! Men hate warnings, and no generation will be found hating these more than the last. No "experience" will avail to teach "the fool" who says in his heart, "There is no God," or the scoffer, who says, "Where is the promise of His coming?"

ART. VI.—REMARKS ON DR HALES' VIEW OF THE DEATH OF BELSHAZZAR; AND ON THE OMISSION OF THE PERSIAN NAME BY ISAIAH AND JEREMIAH.

ACCORDING to Dr Hales, Belshazzar was slain by conspirators in a time of profound peace, so early as 553 B.C., and his youthful successor, Laborosoarchod was assassinated after a reign of only nine months, when the Chaldean dynasty became extinct. The same learned writer believes also that the Babylonians made a voluntary tender of the vacant sovereignty to Darius the Mede, who took or accepted the kingdom with their full and free consent. He further thinks that this Darius, in order

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to gratify his new subjects, appointed a Babylonian nobleman, named Nabonadius, to be his viceroy in Chaldea, and that Nabonadius governed Babylon nearly seventeen years, from 553 to 536 B.C., when he was overthrown by Cyrus, against whom he had rebelled on the death of the Median Darius.

We may first notice the supposed appointment by Darius of Nabonadius to be his viceregal representative in the Chaldean realm which had previously belonged to Belshazzar. We discern no traces of such an appointment in the book of Daniel. On the contrary, when Darius had taken possession of the vacant throne, "he set over the whole kingdom" (doubtless, his new Chaldean kingdom), "an hundred and twenty princes; and over these three presidents; of whom Daniel was first. Then this Daniel was preferred above the presidents and princes; because there was an excellent spirit in him; and the king thought to set him over the whole realm." Up to this time, therefore, it would seem to be certain that Darius entertained no serious purpose of making the supposed Babylonian nobleman, Nabonadius, his viceroy over Chaldea. After this, follow the miraculous deliverance from the den of lions, and the decree by which the wondering monarch commanded all the subjects of his kingdom "to tremble and fear before the God of Daniel."

And what is to be made of the immediately succeeding verse —"So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian"? Are we to explain here the word "prospered" (הַצְלַח) by thinking it to mean that Daniel thenceforth passed his days in the peace and security of private life, Darius returning to Ecbatana after having appointed Nabonadius his viceroy at Babylon. Surely not. We scarcely hesitate to infer confidently from the language of the sacred writer, that subsequently to the miraculous deliverance from the den of lions, Darius continued to reside at Babylon, that Daniel was higher than ever in his esteem and confidence, and that during the remainder of the reign of Darius, the devout and upright Hebrew patriot and prophet was next to the king in power and authority in the realm which had belonged to Belshazzar. Nor is there anything in the sacred record which appears to give the slightest encouragement to the conjecture that, between the death of the Median Darius, and the actual establishment of the sovereign power of Cyrus in Babylon, there intervened a formidable rebellion, headed by a Chaldean who had for almost seventeen years been the viceroy of Darius, and a long and arduous siege of the mistress of the Euphrates, at the close of which the Medo-Persian hosts

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surprised the doomed city and inflicted a merciless slaughter upon the inhabitants.

Again, the supposition that Belshazzar was assassinated by conspirators so early as in 553 B.C., and that Darius the Mede became king of Babylon about seventeen years before the accession of Cyrus, and the promulgation of his decree for the restoration of the Jews, would seem in the judgment of many biblical students to create another not unimportant difficulty. The Scriptures only mention the *first* year of Darius, though the sentence, "So Daniel prospered in the reign of Darius, and of Cyrus the Persian," which in itself decides nothing either way, makes it possible that he reigned longer than even two years. At all events, it was in this first year that Daniel offered up his well-known prayer—the prayer, be it carefully remembered, of intelligent faith, after the man of God had succeeded by humble and patient study in ascertaining the meaning of Jeremiah's prediction, "that the Lord would accomplish seventy years in the desolations of Jerusalem." In the prayer in question we meet with the following striking petition:—"O Lord, hearken and do; defer not (אַל תְּאַחַר), for thine own sake" (chap. ix. 19). Now, this manner of supplicating the immediate fulfilment, without further delay, of a promise which had been given many years before, harmonises with the popular idea that, according to the generally received view, within less than two years after Daniel thus besought the Most High, Cyrus gave public permission to the Jews to return into Judea and rebuild their temple. On the contrary, the supposition that the first year of the Median Darius at Babylon was so early as about sixteen years before the accession and edict of Cyrus, seems to be inconsistent with the importunate earnestness of the intelligent as well as fervent petition of Daniel—"O Lord, hearken and do; DEFER NOT, *for thine own sake.*"

If Daniel, some years before the death of Nebuchadnezzar, had earnestly prayed that God would in due time restore the Jews and cause their temple to be rebuilt, it would have been the prayer of intelligent faith, because he who offered it was asking what he knew to have been expressly promised by God in His revealed word. Had he, however, then prayed absolutely and unconditionally that the Most High would no longer *defer* the immediate fulfilment of the promise—though, of course, aware at the time, that before the arrival of the proper season of such fulfilment, a period of seventy years, whose commencement could not at the lowest calculation date earlier than Daniel's own captivity, must first elapse—his prayer would

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not in this case have proceeded from intelligent faith—*i. e.*, his understanding and his faith would not have gone hand in hand. But if Daniel found in the first year of Darius the Mede, and almost immediately after the final extinction of the dynasty of Nebuchadnezzar, that more than sixty-eight years had already elapsed from Nebuchadnezzar's first profanation of the temple, and ravage of the Jewish territory, when Daniel with others was carried into captivity, what was more natural and reasonable (especially when we take other things into account which we shall presently mention), than that he should anticipate and confidently pray for the very speedy restoration of the Jewish captives to their own land—that the Lord would no longer defer the performance of His promise. To such a course he would be directed by the words of the Lord through His prophet:—"For thus saith the Lord, That after *seventy years* be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive" (Jer. xxix. 10–14). It may deepen our interest in these verses if, as often as we read them, we remember the powerful influence which they must have exercised on the mind of Daniel when the bright hope of the very speedy deliverance of his people filled his soul in the first year of the Median Darius, and that these verses were among the chief instruments by which the Holy Spirit moved and strengthened Daniel to wrestle in prayer, and say, "O Lord, hearken and do; defer not, for thine own name's sake."

But to return to the view of Dr Hales.* When Daniel

* Dr Hales has assumed the correctness of much of the Cyropædia. The great German scholar Niebuhr, as we learn from Dr Schmitz's translation of his "Ancient History," has passed the following judgment on this work:—"No rational man in our days can look upon Xenophon's History of Cyrus in any other light than that of a romance; and, when this is conceded, I believe that every one who has a right appreciation of antiquity, will consider it as a wretched and silly performance. It was not Xenophon's intention to deceive, he did not at all intend to write a history, or to give it out as a history; but it is as clear as daylight that his object was to write a political novel, in the form of the history of a king." We cordially agree with Niebuhr, that the

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tells us that it was in the first year of the Median Darius that "he understood by books the number of the years"—*i. e.*, of the seventy years which Jeremiah had predicted concerning the desolations to be accomplished at Jerusalem—what else is this but to tell us that, although long before possessed of the books, and aware of the prediction, it was not until he renewed his study of them, in the first year of Darius, that he succeeded in fully ascertaining the termination and the true date of the commencement of the seventy years in question.

Jeremiah had predicted seventy years of Gentile servitude, under the king of Babylon (*i. e.*, under the dynasty of Nebuchadnezzar, as this king could scarcely be expected to reign seventy years), as well as seventy years of Jewish captivity at Babylon. Daniel could not certainly know, until events should decide the question beyond dispute, whether these two periods commenced nearly at the same time, or one of them some years before the other. If we grant for a moment, with Dr Hales, that Darius was already the sovereign of Media when he became king of Babylon, 533 B.C., and that it was so early as this same year that the dynasty of Nebuchadnezzar became finally extinct, then, in all fairness, we must conclude that the servitude of the Gentiles to the king of Babylon ended when Babylon herself became little better than a powerful province of the Median dominions, governed, not by an independent Babylonian king, but by Nabonadius, a delegated viceroy under the Median sovereign. In reference to this subject, the language of the Most High is —"These nations shall serve the king of Babylon seventy years. And it shall come to pass, when *seventy years* are accomplished, that I will punish the king of Babylon and that nation [the Chaldeans], saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." If, then, the dynasty of Nebuchadnezzar became finally extinct, and Babylonia became only a province, or at least only a subordinate province of the Median dominions, in 553 B.C., then, as Nebuchadnezzar did not begin to reign earlier than 608 B.C. (at first associated with his father), the Gentile nations could not have served him and his dynasty more than fifty-five, instead of the full predicted term of seventy years. On this supposition, the careful investigation of the book of Jeremiah would have filled the mind of Daniel

Cyropædia is a work of fiction, and we as thoroughly disagree with his estimate of the literary merits of that work. It would not be difficult, did time permit it, to shew that the authenticity of Daniel is not affected by the admission of the fictitious character of the Cyropædia.

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with hopeless perplexity, rather than with calm and assured confidence.

Again, let us consider, in connexion with the hypothesis of Dr Hales, the predicted seventy years of Jewish captivity. Shortly after the departure of Jehoiachin to Babylon (Jer. xxix. 2), cir. 598 B.C., Jeremiah "sent a letter to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon" (chap. xxix. 1). This letter contained the following injunction, addressed to the captives in Chaldea—"Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." And as there were false prophets who sought to deceive and obtain popularity by foretelling a speedy restoration and return to Jerusalem, Jeremiah, in order effectually to dissipate such delusions, while warning and encouraging the captives against such impostors, is directed to speak of the long period of seventy years (we again quote the words)—"Thus saith the Lord, That after seventy years are accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place." Now, while it is very important to observe that there is nothing in this letter of Jeremiah which expressly forbids us to believe that these seventy years began in the year of Daniel's captivity, yet the whole tone of the prophet's epistle was well calculated to make the Jewish captives think that the long-appointed period certainly did not commence earlier than cir. 599–8 B.C., when Jeremiah was removed to Babylon. And this may have been purposely ordered by the Most High, that the precise season of the termination of the seventy years might not be certainly known even to such faithful servants as Daniel, until it should be actually near at hand, and events should speak too plainly to be misunderstood.

Thus, then, although Daniel might think, in 553 B.C., that there were three possible dates for the commencement of the seventy years—his own arrival at Babylon, the captivity of Jeremiah, and the destruction of the city and temple—yet he would, perhaps, be strongly impressed with the conviction that the real date of the commencement of the predicted period was the captivity of Jehoiachin. Whichever view we take on this

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point, the fair inference will be unfavourable to the hypothesis of Dr Hales. If we suppose that Daniel, in 553 B.C., only forty-six years after the arrival of Jehoiachin in Babylon, fully believed that the seventy years dated from that arrival, what possible additional and satisfactory light could be shed upon the subject of their termination by the peaceful accession of Darius the Mede to the vacant Chaldean throne so early as the year in question? Belshazzar's supposed assassination by conspirators on the night of his profanation of the sacred vessels might, at first sight, appear to be the fulfilment of the prediction, "I will punish the king of Babylon." But on closer examination, the prediction would be found couched in the following terms, "When seventy years are accomplished, I will punish the king of Babylon and that nation (the Chaldeans)." But in 553, only fifty-five years had elapsed from 608, when Nebuchadnezzar was associated with his father on the throne. On Dr Hales' view, therefore, Belshazzar's death could not have been the fulfilment of this denunciation; and so far from the Chaldean nation being specially punished at that time, Dr Hales tells us that Darius, in order more thoroughly to conciliate the good-will of his new subjects, appointed one of their own nation, a Babylonian nobleman named Nabonadius, to be his viceroy, who governed Chaldea nearly seventeen years.

Further, if we think that Daniel, in 553, was in doubt whether to date the commencement of the seventy years from his own captivity, cir. 607 B.C., or from that of Jehoiachin, cir. 599, or from the destruction of the city and temple, cir. 588, may we not ask in this case also, what possible clear and convincing satisfaction of all doubt could Daniel have then acquired from the most patient and careful investigation of the book of Jeremiah, or of any other inspired document of that period?

Yet undoubtedly the language of Daniel (chap. ix. 2), almost necessarily leads us to believe that there were circumstances connected with the accession of the Median Darius to the sovereignty of Chaldea, which satisfactorily removed all hesitation and perplexity from the mind of the prophet, and enabled him to ascertain the termination and commencement of the predicted seventy years. Tried by this test, the hypothesis of Dr Hales is very defective and falls to the ground. Not so, however, the popular view of Belshazzar's death, which supposes that event to have happened 538 B.C., when Cyrus made himself master of Babylon, and not more than two years before the accession of the illustrious Persian to the Chaldean throne,

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and the publication of his edict in favour of the Jews and of their city and temple.

Now it will not be questioned, that among the sacred documents consulted by Daniel to enable him to understand aright Jeremiah's prediction of the seventy years, the book of Isaiah occupied a prominent place. There he would learn that Babylon was to be overthrown by an army of which Media and Elam were to form an important portion (Isaiah xxi. 2–9), and that the victorious leader was to bear the name of Coresh or Cyrus (chap. xliv. 1–4). Daniel had recently been the eye-witness of the fulfilment of all this to the very letter. But there was far more in Cyrus than the mere conqueror of Babylon. For on further study, Daniel could see that the God of Israel had given to Cyrus two titles, which would seem far more suitable for David than for a fierce Persian monarch. "The Lord saith of Cyrus, He is my shepherd;" and again, "Thus saith the Lord to his anointed, to Cyrus." Had not Jehovah himself said, by His prophet, "For Jacob my servant's sake, and Israel mine elect, I have even called thee (O Cyrus) by thy name; I have surnamed thee, though thou hast not known me." Had not the Most High also made this promise, "Cyrus shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." The titles and the promise would assist in convincing Daniel that Cyrus had been raised up by the Lord and strengthened to overthrow Babylon, for the especial purpose of acting as an anointed king and shepherd in collecting the scattered flock of Judah, restoring them to the land of their fathers, commanding and aiding them to rebuild Jerusalem, and lay the foundation of the temple. One thing was thus certain, that the same Cyrus who had shortly before entered the Chaldean metropolis as a conqueror, was the very individual who was to restore the Jewish captives to Judea. Had not Bel, Nebo, and Merodach been put to open shame; had not Darius already treated Daniel, though a Jewish captive, with open and marked kindness and honour? Was it not a strange thing with Jehovah to afflict and punish His people, and was it not His delight to show compassion and favour towards them? With the words of Isaiah before him, and with his knowledge of the gracious character of the Most High as revealed in His word, Daniel would find it very difficult not to believe that the time of Judah's deliverance was now near at hand; unless, indeed, strong and unanswerable objections could be advanced against so cheering and welcome a view.

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And where were these unanswerable objections to be found? Surely not in that passage of Jeremiah already quoted? Read it again, and see what conclusions Daniel must necessarily have drawn from it, in the first year of Darius the Mede (538 B.C.), shortly after Belshazzar had been slain, and Babylon taken: "These nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation (the Chaldeans), saith the Lord, for their iniquity." Could Daniel hesitate to acknowledge the fulfilment of this denunciation in the violent death of Belshazzar on the very night in which he had designedly and openly, with the cordial concurrence of all the numerous guests at his banquet, profaned the sacred vessels of the Jewish temple, when the Medes and Persians surprised the devoted city, and violence, rapine, and slaughter raged in her streets and dwellings. God, in the mysterious hand-writing, had given the kingdom of the Chaldeans to the Medes and Persians. And there was now no longer an independent king of Babylon to be visited with the Divine indignation. And when with this another prediction was compared—"All nations shall serve Nebuchadnezzar, and his son, and his son's son, until the very time (the appointed seventy years) of his land come: and then many nations and great kings shall serve themselves of him" (chap. xxvii. 7)—it would be evident beyond reasonable question, that the death of Belshazzar, and the storming of his metropolis by the Medo-Persian host, marked the extinction of the Chaldean dynasty and the completion of the appointed seventy years. Hence this predicted period must have commenced when Nebuchadnezzar overthrew Pharaoh-necho and his confederates "by the river Euphrates in Carchemish" (Jer. xlvi. 2), cir. 608–7 B.C.

And having advanced thus far, there was surely only one conclusion from the fact that the first year of Darius was on the very verge of seventy years from the time of Nebuchadnezzar's first hostile advance against Jerusalem, when he took the city, bound Jehoiakim in fetters, brought the throne of David into subjection and vassalage to that of Babylon, carried Daniel and his friends with others into captivity, and above all, profaned the temple of the Most High by removing some of the sacred vessels into the house of his own idol-god in the land of Shinar. Daniel could come to no other reasonable conclusion than that the appointed seventy years of Jewish captivity were already on the very eve of their termination. And, doubtless, so eminent a servant of God, whose soul lived in habitual communion with the King of heaven, would not be

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left without some inward testimony to the truth of the inference which his understanding had drawn from a careful comparison of prophetic utterances with actual events. A spirit of faith, hope, and lively gratitude—a spirit of enlarged and fervent supplication, would, doubtless, be poured down from on high into the soul of the humble and devout inquirer, which would tend to deepen his conviction that he was in the right path, and that he had attained to the true signification of that which had been denounced against Babylon and her kings, and of that which had been predicted and promised in behalf of the children of Judah. If we may consider Daniel to have been moved by the Spirit of God to offer his fervent petitions for the speedy deliverance of his people, we may regard the words, "O Lord, hearken and do, defer not, for thine own sake," not only as the expression of that which Daniel desired, but also as virtually a prediction of that which the Most High was about to accomplish.

And here it may be permitted me to notice Zech. i. 12, in connexion with Dan. ix. 2. The former prophet tells us, that in the second year of Darius (Hystaspes), the angel of the Lord said, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these *threescore and ten years?*" It is usual to distinguish between this period and the seventy years predicted by Jeremiah, by saying that the former refers to the desolations of Jerusalem and the cities of Judah, the latter to the duration of Nebuchadnezzar's dynasty, ending in the final overthrow and punishment of the king of Babylon. The former period must have commenced about the time of the destruction of the temple, or at least not earlier than the beginning of the last Chaldean siege of Babylon. But the fact of Daniel's ascertaining, by careful study, the termination and the commencement of Jeremiah's predicted seventy years, is wholly independent of the fact that the desolations had not terminated in the second year of Darius Hystaspes, at least sixteen years after the prayer of Daniel. The remark of the angel, in Zechariah, had especial reference to two or three points. After the foundations of the second temple had been laid, the continuance of the work was interrupted about the third or fourth year of Cyrus, and it had not been resumed so late as in the second of Darius, at which time, as we learn from Haggai, the Lord was visiting the returned Jews with scanty and insufficient harvests, because they were indifferent to the desolate appearance of the temple, while they were erecting comfortable houses for themselves. But Daniel could scarcely anticipate

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the possibility of such a state of things in the time in question. He would naturally expect from the words of Jeremiah as well as from those of Isaiah, that when Cyrus, as Jehovah's anointed one and shepherd, should restore the Jewish captives, and decree the rebuilding of Jerusalem and the laying of the foundations of the temple, the work would proceed, if gradually, yet without any important interruption, until its successful completion. On this view, in the second of Darius, the temple would have already been completed some six or seven years, the land would be blessed with abundance, and temple and cities and fields would have borne the mark of the Lord's gracious favour towards His returned people, and there would thus have been no room for the angel's appeal which Zechariah has recorded. Daniel, therefore, knew only of two septuagenarian periods in Jeremiah; the one which referred to the servitude of the Gentiles to "the king of Babylon," *i. e.*, to the kings of Nebuchadnezzar's dynasty; and the other to the captivity of the Jews—the former commencing with the overthrow of Pharaoh-necho near the Euphrates, and the latter with the captivity of Daniel; both beginning at no great interval of time from each other, within 608–606 B.C., and both terminating within 538–6 B.C.

But it may be said that Daniel (chap. ix. 2) does not speak of a captivity, but "of the seventy years which the Lord would accomplish in the *desolations* of Jerusalem." And is not this a correct expression to mark God's dealings towards the city, people, and land, from the day of Daniel's captivity to the death of Belshazzar? When Daniel was removed into Chaldea, some of the sacred vessels of gold and silver were removed also. Would not this appear, in the eyes of all devout Jews, a brand of moral desolation upon the temple, such that God seemed to have given up His very temple to the Gentile conqueror. And when, about twenty years after, that temple was destroyed by fire, what was this but the destruction of that which had already been desecrated and profaned? Again, Jehoiakim was at that time put into fetters to be carried away captive; and, released from his chains, he was reduced to be little better than the nominee and vassal of the king of Babylon. The pious Jews would see in this the blighting mark of political degradation upon the throne of David.

And when Nebuchadnezzar and his army, after Pharaoh-necho had been defeated, and driven from the Euphrates into his own Egyptian territory, invaded Judea, and took Jerusalem, at the time in which the Rechabites had taken refuge in the city (Jer. xxxv. 11), can we doubt that the presence of such a host would be marked on all sides by cruelty, rapine,

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and desolation—that such deep injury and loss would be inflicted as would take several years of wise government effectually to remove? But Jehoiakim was a selfish and despotic ruler, and only three years after his humiliation and submission to the Chaldean conqueror, he ventured to rebel against him. "And the Lord sent against Jehoiakim bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it" (2 Kings xxiv. 2). If we consult the Word of God, we shall have little difficulty in believing that Jerusalem and Judah, from Daniel's captivity to the destruction of the city and temple, were a prey to rapine and cruelty, to captivity, famine, and pestilence—so that Daniel might regard the whole period which had elapsed from the first Chaldean triumph over Judah and Jerusalem to the first year of Darius the Mede, as the protracted season of the desolations of Jerusalem and Judah.

Dr Hales also writes, that "the great feast, on the night of which Belshazzar was slain, appears to have been a season of profound tranquillity, when a thousand of his lords could freely come from all parts of his empire without molestation or interruption from a besieging enemy, and when the king would be most apt to forget God, after he had eaten and was full."

We must, however, remember that Belshazzar was a worshipper of the idols of Bel, Nebo, and Merodach, and not of the God of the Jews. Still, we know from the prophet Daniel's words that Belshazzar was aware of what had befallen Nebuchadnezzar, according to his dream of the great and flourishing tree which had been hewn down, and Daniel's interpretation of that dream. Dr Hales seems to think that the absence of a besieging army, and the existence of profound national tranquillity at the time of Belshazzar's great and fatal banquet, accord best with the great number of the guests, and most easily explain the reckless impiety of the infatuated king in desecrating the sacred vessels which had been brought from the temple of Jerusalem. A closer examination will perhaps shew that this is not altogether the case.

We can easily believe that when the Medes and Persians under Cyrus invaded the Chaldean realm, a great number of persons of wealth and station, and provincial governors, officers, and magistrates, would abandon their stations and homes, and take refuge in the vast metropolis, whose fortifications and abundant stores of provisions seemed to bid defiance alike to the efforts of military skill and the entrance of famine. Thus, during the whole period of the siege, the king would always

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find in the city a thousand lords ready to accept his invitation to any great festival. When, therefore, we read, that "Belshazzar made a great feast to a thousand of his lords," there is no necessity whatever to suppose, from the number of the lords present, that it must have been a time of profound peace and tranquillity, as Dr Hales supposes it to have been.

But what are we to say of the feelings of triumphant security and confidence which appear to have pervaded the king and his guests at this memorable banquet? Would such have been the state of things if Babylon had then been besieged by a powerful army, which the Chaldeans were no longer able to encounter in open warfare? So far as we can learn from secular history, when Cyrus determined to change the course of the Euphrates and make the bed of the river where it passed through the city fordable for his troops, he had begun altogether to despair of reducing Babylon either by force or famine. The besieged could not be ignorant of the apparent hopelessness of the Persians' enterprise, and the king and his guests most probably felt an assured confidence that the Medes and Persians would soon be compelled to strike their tents in despair of success, and withdraw into their own territories. Hence, the number of the assembled guests, and the feeling of triumphant security by which all appear to have been animated, may be alike satisfactorily accounted for, whether we suppose the feast to have been celebrated in a time of profound national peace, or when the city, with its impregnable fortifications and abundant stores, was, to all human appearance, hopelessly and vainly besieged by the hosts of Cyrus.

When, however, we proceed to consider Belshazzar's scornful profanation of the sacred Hebrew vessels, we cannot discover, on Dr Hales' hypothesis, even a plausible explanation of such reckless impiety. About 562 B.C., Evil-merodach, the son and successor of Nebuchadnezzar, had delivered Jehoiachin, the captive king of Judah, from prison, "and spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments: and he did eat bread before him all the days of his life" (2 Kings xxv. 28–29). This, perhaps, can merely be admitted to prove that the royal descendant and representative of David only experienced this honourable and friendly treatment during the short reign of Evil-merodach. Be this as it may, we cannot conceive what possible events could have occurred between the death of Evil-merodach and Belshazzar's supposed banquet in 553 B.C., to prejudice the mind of the Chaldean sovereign against his Jewish captives, and induce him publicly to dese-

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crate their sacred vessels. Even so late as the third of Belshazzar, Daniel, though no longer high in the sovereign's esteem and confidence at Babylon, was apparently in a post of official importance and responsibility "at the palace of Shushan in the province of Elam." According to the view of Dr Hales, Evil-merodach died cir. 558 B.C., and Daniel must, therefore, have been employed in an office of trust so late as 555 B.C. It would thus seem that we are to suppose that something had happened at Babylon subsequently to the latter year, calculated to alienate the king from the Jews, and dispose him to treat with open scorn their religion and the God whom they worshipped. If there be truth in the old proverb, *in vino veritas*, the excess in which Belshazzar indulged at the fatal banquet caused the open manifestation of feelings that had already taken root in the royal mind. If, as Dr. Hales with great probability supposes, Belshazzar and his guests were assembled to celebrate a great and annual national religious festival, the king, we may believe, had already assisted at three similar celebrations, marked, doubtless, by similar intemperate indulgence. Why, then, had he not, on one or other of these previous occasions, put public scorn upon the gold and silver vessels from the temple of Jerusalem?

But if it be difficult to give a plausible explanation of Belshazzar's impiety on the supposition that he was slain so early as 553 B.C., and in a season of national peace and tranquillity, is it not even more difficult to do so, according to the popular view, which supposes this king to have perished in 538, when the Medes and Persians, under the command of Cyrus, surprised and took Babylon, and put an end to the dynasty of independent Chaldean kings? Let the candid reader examine this point, and decide for himself.

While we pity and pray for the misguided and deluded neologian and rationalist, we hold in abhorrence the neology and rationalism which deny, or explain away, the miraculous and supernatural portions of the Scriptural records. We accept as true and authentic the superhuman as well as the human events which are related in the book of Daniel, and regard them as actual occurrences in Jewish history.

Do we then find, in the history of the Jews during the Chaldean captivity, events thoroughly calculated to impress the minds of all ranks and classes at Babylon, from the king to the beggar, with deep feelings of superstitious and mysterious wonder and awe towards the nation, the religion, and the God of the captive Hebrews—feelings so profound that they cannot well be supposed to have entirely passed away from the generation which witnessed them?

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Is it not written of Daniel and his three friends, Hananiah, Mishael, and Azariah, who had been diligently trained at Nebuchadnezzar's command, "in the learning and tongue of the Chaldeans," that "God gave them knowledge and skill in all learning and wisdom; and that Daniel had understanding in all wisdom and dreams"? It is also added that, "at the end of the days [of their training], the king communed with them, and among them all was found none like these four Jews; therefore* stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

This, however, was but the introductory step. It is far more to our present purpose to call the attention of the reader to Daniel as the divinely instructed revealer and interpreter of Nebuchadnezzar's forgotten dream. It must have excited no common wonder and superstitious awe throughout Babylon and its vicinity, when the proud monarch publicly humbled himself before the captive Hebrew Daniel, and when he was heard openly to confess the God of Daniel to be "a God of gods, and a Lord of kings." The result of this was that Daniel was made ruler over the whole province of Babylon, and sat in the gate of the king, while at his request his three friends were set over the affairs of the province of Babylon. Thus, under the protection of their favoured countrymen, the Jewish captives would be better able to comply with the Divine command—"Build ye houses, and dwell in them; and plant gardens, and eat the fruit thereof."

The subsequent erection of "the image of gold in the plain of Dura, in the province of Babylon," more than twenty years after the revelation of the forgotten dream, is, perhaps, still more to our present purpose. The three Jewish brethren had evidently not been removed from their official position during that interval, and we may believe that Daniel also still "sat in the gate of the king, as ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." It is scarcely possible to exaggerate the feelings of mysterious and superstitious awe and amazement, the instantan-

* It is interesting to observe what a candid inquirer will scarcely hesitate to regard as an undesigned agreement of one portion of Scripture with another. About the time that Jehoiachin was removed to the Chaldean capital, God gave this commandment to the captives—"Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them" (Jer. xxix. 5). Who does not see that God was preparing a state of things such as to render obedience to this injunction comparatively easy, in causing the four Jewish brethren to find favour with Nebuchadnezzar, who raised them all to high and influential civil and political offices?

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eous suspicion, or rather short-lived conviction, that the God of the Jews was superior to all the Chaldean idols, and the admiration of the steadfast and heroic courage and fidelity to their religion of the three Jews, which must have pervaded all classes and ranks at Babylon. Nebuchadnezzar could not restrain the avowal of his convictions, but publicly blessed the God of these faithful Jews, and made a decree that all who should speak against the God of Shadrach, Meshach, and Abednego, should be capitally punished; "because there is no other God that can deliver after this sort." Even the forty years which elapsed between the setting up of the golden image at Dura, and the feast of Belshazzar, would not be an interval sufficiently long to efface from the Babylonians the recollection of this awful triumph of these Jewish servants of the God of heaven over the burning fiery furnace.

We have yet to notice another important event, which is generally supposed to have occurred about eight years before the death of Nebuchadnezzar. It was then that the king had the dream which foretold the approaching humiliation which was to continue seven years. It is not impossible that the ordinary rules for the interpretation of dreams might have led the Chaldean sages to interpret the flourishing state of the great and lofty tree of the king's power, and its being hewn down of an approaching Divine chastisement and humiliation; but they seem to have shunned giving any interpretation to the anxious and inquiring king. Daniel, however, fearlessly declared the truth before the monarch. In due time, all that the prophet had foretold came to pass, and sage, priests, and people would probably be inclined to think with inward fear, that the visitation under which their monarch was labouring, had been sent by the God of heaven, the God of Daniel and the Hebrews. About a year before he died, Nebuchadnezzar was restored to his reason and his throne, and the language in which the king, on his recovery, spoke of the God of heaven and of His works and ways, would lead us to believe that, during the last year of his reign, Daniel was higher than ever in his esteem and confidence. According to the common chronology, the recovery of Nebuchadnezzar took place about twenty-five years before the fall and death of Belshazzar; and when Daniel was summoned by the latter into the banqueting hall, the prophet said to him—"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this."

We thus see how very conspicuously the Jews, their religion, and the God whom they worshipped, were brought before the

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minds of all classes at Babylon during the reign of Nebuchadnezzar. The feelings of superstition and mystery, of awe and amazement, which had thus been excited might slumber during the quarter of a century which elapsed between the decease of Nebuchadnezzar and the feast of Belshazzar, but they might, even at the close of that period, be easily aroused by a change in the state of affairs at Babylon, calculated to call them once more into exercise. And the jealousy and ill-will of humbled and mortified sages and priests would last longer than the interval of which we are speaking.

On the popular view of the time and cause of Belshazzar's death, it would seem to be very probable that a change in the state of affairs at Babylon did actually arise, calculated to bring the Jews and their religion into royal and national odium there. We will endeavour to explain our meaning as simply and briefly as we can.

Seven years before Jerusalem and the temple were destroyed, Jeremiah sent to the Jews in Babylon a Divine prediction, that the God of Israel would in due time give Babylon into the hands of the Medes and their confederates, by whom numbers of the inhabitants should be slaughtered, and "the graven images" of the Chaldeans be dishonoured and destroyed. The words of the prophet are, "Bel is confounded, Merodach is broken into pieces; her idols are confounded, her images are broken in pieces."

Devout and patriotic Jews would study these predictions and ponder their meaning, as soon as they received them; though the injunction of the prophet, "Take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters," would incline them to believe that the actual fulfilment of the predictions in question belonged to their grandchildren rather than to themselves.

But we should omit an important element in the present discussion were we to leave unnoticed the fact that the Jewish captives brought with them to Babylon certain predictions which had been addressed to the Jewish nation more than a hundred years before the captivity of Jehoiachin, in which it was distinctly foretold that Babylon should be besieged and taken by Elam and Media, that Bel and Nebo would be powerless to defend their worshippers, and even the name of Coresh, the leader of the victorious invaders and spoilers, was distinctly announced by Isaiah.

Daniel's own vision of the Medo-Persian ram and Macedonian he-goat would afresh awaken the attention of himself and his friends to these predictions of Isaiah and Jeremiah.

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And when at length the hosts of Media, Elam, Armenia, and Persia, under the command of Coresh (Cyrus) were actually investing Babylon, the Hebrew captives, whose minds would be deeply impressed by the prophetic denunciations handed down to them from their fathers, would watch with intense interest the struggle between Belshazzar and Cyrus. The Jews would not be able to keep their secret from the knowledge of their Chaldean neighbours; and it would soon be known to the king and his courtiers, to priests and sages, and to the people at large, that the Hebrew captives had long been in possession of predictions which foretold the siege and capture of their metropolis by Media and Elam, and their confederates, and that the most ancient of these prophecies even named Coresh as the leader of the invading armies. Recollections of past supernatural events in which the God of the Jews had manifested His power and greatness in Babylon, would give these denunciations a weight and importance far greater than might otherwise have been the case. We may easily believe that the knowledge of the existence of these solemn denunciations of the Hebrew prophets would bring a superstitious gloom and apprehension over the minds of the king and his people, in spite of all attempts to appear indifferent and incredulous. When it became evident however, after months and months of fruitless effort, that the besiegers were making no sensible progress, an infidel reaction would take place, and the predictions, which had once been feared, would gradually become the objects of bitter and malignant suspicion and contempt. We have already alluded to the opinion of secular writers that Cyrus was beginning to despair of final success when he formed the plan of diverting the course of the stream of the Euphrates, and have also remarked that the despondency of the besiegers could not be kept secret from Belshazzar and his people. When, therefore, the king and his thousand lords were seated in exulting confidence at the banquet, the time and circumstances were such that we may easily believe the noted Hebrew prophecies, once listened to with general fear and apprehension, though now, perhaps, universally derided in the court, the temples, and the city, should be the subject of malignant jests and sarcasm. We cannot deny that the occasion was one on which the monarch, under the excitement of wine and social revelling, might naturally seek to gratify his feelings of bitter and resentful scorn of his Hebrew captives, and of their treasured prophetic denunciations against Babylon, her idols, king, and citizens, by sending for the sacred vessels of gold and silver which had

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been many years before brought from Jerusalem, in order that, while publicly desecrating them and defying the God of Israel, he might extol the superiority of the Chaldean idols of gold and silver, of brass and iron, of wood and stone. Thus the popular view that the banquet of Belshazzar occurred towards the very close of the siege of the city, and that the infatuated monarch fell by the Medo-Persian sword, and not by the weapon of the conspirator, would seem to be in striking accordance with the previous portions of the book of Daniel, including the eighth chapter, which is found out of its proper place, and with the fact that the captive Jews were in possession of predictions which distinctly foretold the certain fall of Babylon, her idols, and her imperial dynasty.

And when, indeed, if not at the time of Belshazzar's impious profanation of the sacred Hebrew vessels and intentional defiance of the God of Israel, did the Lord accomplish His solemn denunciation? "Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon to destroy it; because it is the vengeance of the Lord, the vengeance of his temple." Can we reasonably doubt that the Lord inflicted upon Babylon this "vengeance of His temple" at some time between the death of Nebuchadnezzar and the accession of Cyrus to the Chaldean throne? Indeed, the death of Belshazzar, and the merciless spoiling of his city by Medo-Persian violence, when taken in connexion with his impious defiance of the God of Israel, and the mysterious and terrible handwriting on the palace wall, appear to bear the unmistakeable mark of Jehovah's vengeance for His temple. And if this view be rejected, no other fact recorded in the Old Testament can be adduced as the fulfilment, through Median or any other instrumentality, of the threatened vengeance against the sacrilege of those who wilfully profaned the temple.

We see, too, that in the banqueting hall the guilt of that memorable night was not only the guilt of Belshazzar, but also that of his lords, wives, and concubines, who appear to have all united heart and hand in the daring impiety of their monarch. When we see in the banqueting hall of the palace this unanimous and ostentatious display of Gentile scorn for the religion and the God of the Hebrew captives, we may believe that nothing relating to this impious transaction was conducted with mystery and secresy. The sacred vessels were doubtless still in the temple of Nebuchadnezzar's idol, where that conqueror had deposited them on their arrival from Jerusalem. It was thus necessary to send messengers to bring

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them to the palace, and we have no difficulty in conceiving how willingly and eagerly the heathen priests would surrender them for the purpose of public desecration. There appears, also, to be much to support, and nothing to discourage the supposition that these vessels were carried to the palace in a kind of triumph, and that, even if covered from view, the populace knew what they were, and heartily applauded the wicked folly of their infatuated king. Thus all, king, priests, and people, would be ripe for the Divine judgments which were in a few short hours to be poured upon them through the instrumentality of Cyrus and his Median and Persian hosts.

We have thus endeavoured to shew that the hypothesis of Dr Hales is untenable; and that the popular view of the time and cause of Belshazzar's fall and death is most agreeable to the prophetic and historical records of the Old Testament. We are now to attempt a brief reply to the question, "Why do we not find the name of the Persians coupled with that of the Medes in the predictions of the siege and overthrow of Babylon addressed to the Jewish nation by Isaiah and Jeremiah?" The former has, indeed, mentioned Coresh by name, as an earlier prophet had named Josiah to be the destroyer of Jeroboam's idolatrous altar at Bethel; but Isaiah did not speak of the particular nation of the destined conqueror, nor describe him as Coresh the Persian.

Auberlen appears to furnish a reasonable and probable key to the solution of this seeming difficulty in the following explanation of the omission of the names of Syria and Rome, even in the minute predictions of Daniel:—

"It is worthy of remark, that we do not find (in Daniel) Syria mentioned by name any more than Rome. *As yet these kingdoms lay quite beyond the historical horizon of Daniel; the angel, therefore, could not designate them by their names.* Rome was separated from Daniel by *space;* an independent Syrian kingdom by *time.* If the book of Daniel had been written so late as the time of the Maccabees, it would be difficult to assign a reason why Syria is not mentioned by name as well as Greece; nay, it might be expected that Syria should be mentioned, even though Greece was not. This circumstance must be regarded as one of those minute and fine features which, because of their very insignificance and secondary position, are, to the unprejudiced student, the most eloquent witnesses for the antiquity and authenticity of a book" (p. 59).

Now, if we follow Herodotus, Persia was comparatively obscure and unknown to the west of the Tigris, until Coresh or

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Cyrus overthrew and dethroned Astyages, the king of Media, cir. 559 B.C. To borrow the language of Auberlen, Persia "lay quite beyond the historical horizon," not only of Isaiah, when he foretold the successful siege of Babylon by Media and Elam and the triumph of Coresh, but also of Jeremiah, when, at a much later period, he predicted the overthrow of the Chaldean supremacy and dynasty by the armies of Media and Armenia, and delivered his predictions in writing to Seraiah, who went to Babylon in the fourth of Zedekiah, cir. 595 B.C. And if we do not accept these predictions of Isaiah and Jeremiah as genuine prophetic documents, delivered to the Jews, not only before the siege and fall of the Chaldean metropolis, but also before the sudden rise of Persia, under Cyrus, from her previous state of provincial obscurity and dependence, how are we to account for the strange and entire omission of the Persian name and nation by the two illustrious prophets in question? Is it not absurd to think that any skilful or unskilful forger of prophetic denunciations of the fall of Babylon and her imperial dynasty, after these events had actually occurred, should not have been careful to give to the Persian name and nation at least as conspicuous a position as to Elam and Minni (Armenia)? And is it not altogether incredible, that such a forger, if he wished his forgeries to be accepted as real prophecies, should have passed over in utter silence the Persian name? The very omission, then, of the name of Persia will, to the candid inquirer, be no slight argument in favour of the claims of the predictions of Isaiah and Jeremiah to be regarded as genuine and authentic prophetic documents.

We may also here notice how, on Auberlen's principle of explanation, the conclusions to be drawn from the Scriptural records agree with the testimony of the venerable father of history. We find that, so late as the fourth of Zedekiah, cir. 595 B.C., the Hebrew prophet Jeremiah, when foretelling a great Median triumph, in which, as the event proved, the Persians bore a very prominent part, and the Persian, Coresh, was the leader both of Medes and Persians, does not once mention Persia; hence we infer that Persia was still in comparative provincial obscurity and dependence at that time. The first mention of Persia in the Hebrew prophets occurs in the account of the vision of the Medo-Persian ram and the Macedonian goat, which appeared to Daniel in the third year of Belshazzar. The commencement of the vision was, doubtless, slightly retrospective, and it must have occurred earlier than the advance of Cyrus against Babylon, as Elam, which was to be confederate with Media in the siege (Isa. xxi. 2), still

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belonged to Belshazzar. This vision, therefore, which was subsequent to the rise of the higher Persian horn, yet earlier than the defection of Elam from the Chaldean king, cannot be dated later than cir. 543 B.C. Accordingly, on Auberlen's view, we should infer that the Persian horn rose into sudden existence and superiority between the fourth of Zedekiah, cir. 595 B.C., and 543. Thus the Scriptures appear to permit our accepting as very probably correct the testimony of Herodotus, that the Persian horn suddenly arose into pre-eminence about 559 B.C.

It has appeared to some that the entire omission of the Persian name by Isaiah and Jeremiah, coupled with the formula found in Daniel (the laws of the Medes and Persians), where the Medes are placed before the Persians, would seem to indicate that the Scriptures teach us that the Median supremacy continued until the death of the Median Darius and the accession of the Persian Cyrus. We trust that we have successfully shewed that no such inference can be fairly or necessarily drawn from the omission of the Persian name by Isaiah and Jeremiah, especially when we consider the exalted terms in which Coresh is described by the former, Those terms seem to be in striking accordance with the language of Daniel's vision, that before the advance against Babylon, the Persian horn had virtually obtained regal pre-eminence throughout the Medo-Persian dominion. The Most High had a great purpose to accomplish—to cast down Babylon, take vengeance for His temple, and restore his captive people to their own land, in fulfilment of promise and prophecy. For this great purpose, the Median dynasty, after the death of Cyaxares, was become an incompetent instrument. Of His own sovereign will, as He had long before predicted, He raised up "Coresh, His shepherd and His anointed, and held up His right hand to subdue nations before him;" He gave him Astyages, and Crœsus, and Elam, and then made him master of Babylon and all her treasures.

And even with regard to the formula employed by the courtiers of Darius—"the laws of the Medes and Persians"—it does not of itself seem sufficient to support the inference that some would draw from it. It does, indeed, greatly assist in proving this Darius to have been a Mede by birth, and not, as some have thought, the Persian Darius Hydaspes. Yet, how and when did the formula in question come into use? Herodotus tells us that the Persians were brought under the dominion of the Medes by Phraortes, but he does not furnish the least ground for supposing that either he, or Cyaxares, or Astyages, would

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have spoken of "the laws of the Medes and Persians," thus using language which seemed to place the Persians almost upon a level with the Medes. If, however, Cyrus had already become virtually supreme over Media and Persia, he may have forced this formula on the Medes, while his own courtiers would probably (as was afterwards the case in the days of Esther) have inverted the arrangement, and spoken of the laws of the Persians and Medes. And, perhaps, it is not absolutely necessary to interpret the handwriting on the wall—"Thy kingdom is divided, and given to the Medes and Persians"—as if the realm of Belshazzar was to be given, first to the Medes, and then to the Persians. It may rather be considered as brought under the laws of the Medes and Persians when it passed under the power of Darius the Mede, after having been conquered by Cyrus the Persian, from whom, as a gift, this Darius received the kingdom of Belshazzar, when it had been thus won by the illustrious Persian. And even if Cyrus was really the liege-lord of Babylon, as well as of Media, yet men would in general speak of the Medes and Persians rather than of the Persians and Medes, the former having so very recently emerged from provincial obscurity and dependence; and the mysterious handwriting expressing the Divine will, would rather be conformed to the prevailing usage of the day, than changed without any apparent necessity. But we are here suggesting, and not asserting.

A few words on the omission by Herodotus of the name and greatness of Nebuchadnezzar, which may possibly be thought, though wholly without just reason, to affect the authenticity of the book of Daniel. This historian seems to have been intent on the events of Median and Persian history, and only to have mentioned the sovereigns of Babylon when they came into connexion or collision with the Medes or Persians, which does not appear to have been the case with Nebuchadnezzar. At the same time, the military and architectural renown of this monarch, his defeat of the Egyptians, and his march towards their country, his long siege of Tyre and final capture of that city, are confirmed by important secular testimony, by Menander, from the Tyrian annals, by Berosus and Megasthenes. To all this may now be added the recent discoveries of Sir H. Rawlinson, who visited the ruins of several cities in Mesopotamia, and who thus writes—"With regard to Babylonia Proper it is a remarkable fact, that every ruin, from some distance north of Baghdad as far south as the Birs Nimrud, is of the age of Nebuchadnezzar. I have examined the bricks *in situ*, belonging perhaps to one hundred different towns and

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cities within this area of about one hundred miles in length and thirty or forty in breadth, and I never found any other legend than that of Nebuchadnezzar, the son of Nabopolasar."

A few concluding words on the prediction of Jeremiah (xxv. 25), that the kings of the Medes also were to partake of the Divine judgments which were apparently to be inflicted through the instrumentality of Nebuchadnezzar. The manner in which Heredotus speaks of the Median Cyaxares and of his superiority to the Babylonian Labynetus (the father of Nebuchadnezzar), his subordinate confederate against Nineveh, would lead us to believe that Cyaxares annexed to the Median dominions all the conquered territory of Assyria on either side of the Tigris. We can easily believe that the ambition and pride of the renowned conqueror Nebuchadnezzar would lead him to obtain amicably, or wrest by force, from Media and Astyages all the Assyrian territory on the west of the Tigris, of which Cyaxares had taken possession, with perhaps a portion of that on the east of the river. All this, however, might have been accomplished with little loss to the Medes, as they would not improbably withdraw before their powerful neighbour, to prevent a dangerous war between the two kingdoms. Thus far secular history gives us no corresponding fulfilment of the Divine denunciation against Media.

When Nebuchadnezzar had reached the greatness represented by the lofty and overshadowing tree in his vision, we may surely think it very probable that he could have conquered Persia, and carried a victorious and desolating warfare through a large portion of Media, even if he should have been unable finally to subjugate the Medes. This would have fulfilled the prediction of Jeremiah. But at that period of his exaltation, Nebuchadnezzar became an abased outcast from society during seven years. But within five or six years after Nebuchadnezzar's recovery Cyrus invaded Media and utterly defeated and deposed Astyages. That he experienced a serious resistance after the overthrow of Astyages, and that the Persians carried on a merciless and destructive warfare against those who resisted, is evident from what Xenophon in his "Anabasis" has related of the desolate and ruinous condition of Larissa and Mespila, which had been besieged and taken by these successful invaders. May we not therefore consider the destructive triumph of Cyrus and his Persians over Astyages and the Medes, as a fulfilment of these Divine denunciations against the Medes? We may consider it almost certain that the Medes formed an important portion of the barbarous hosts which, under Shalmaneser and Sennacherib, carried pitiless rapine and slaughter through Judea and Samaria.

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Notes on Scripture.

SKETCHES OF PROPHECY, NO. II.—ZECH. XI. 12, REFERRED TO IN MATT. XXVI. 15; VER. 13, QUOTED IN MATT. XXVII. 6–10; CHAP. XII. 10, QUOTED IN JOHN XIX. 37; VER. 12–14, REFERRED TO IN MATT. XXIV. 30, AND REV. I. 7; CHAP. XIII. 7, QUOTED IN MATT. XXVI. 31, AND MARK XIV. 27.

Context in prophecy, Zech. xi.–xiv.
Contexts in quotations, Matt. xxiv. 29–34, xxvi. 14–56, xxvii. 3–10; Mark xiv. 10–50; John xix. 2–37; Rev. i. 5–7.

Announcement of desolation to Judea, Zech. xi. 1–3.
In consequence of God's shepherd being smitten by Israel, Zech. xiii. 7.
God's shepherd, Messiah, God and man, Zech. xiii. 7.
Zechariah, Zech. xi. 4.
Desolation partly shewn in howling of shepherds, Zech. xi. 3.
Resulting from destruction of flocks by lions, Zech. xi. 3; Ezek. xxxiv. 8.
Because of unfaithfulness of shepherds, Zech. xi. 5; Ezek. xxxiv. 2–6.

Flock, people of Israel, Zech. xi. 11; Ezek. xxxiv. 8.
Shepherds, overseers of flock, prophets, priests, Zech. xi. 8, 17.
Idol shepherd, idolatrous priest, Zech. xi. 17; 1 Kings xviii. 19.
Lion, Babylon, Zech. xi. 3; Dan. vii. 4, 17, with ii. 38.

God's shepherd sent to Israel,
Zechariah, Zech. xi. 7–11.
Messiah, Matt. xiii. 7.

Rejection of God's shepherd, Zech. xi. 8, xiii. 7.
Israel's valuation of the worth of God's shepherd,
Zechariah, Zech. xi. 12.
Messiah, Matt. xxvi. 15.
God's rejection of Israel, Zech. xi. 8, 9, 10.
Judgment, a foolish shepherd sent, Zech. xi. 15, 16.
who should teach idolatry, Zech. xi. 17.
want of the Word of God, Zech. xi. 9; Amos viii. 11.
Exemplified in Israel since rejection of Messiah.

Purchase of the potter's field, Zech. xi. 13; Matt. xxvii. 5–10.
Messiah betrayed, Zech. xi. 12; Matt. xxvi. 14–16, 47–50.
Messiah smitten, Zech. xii. 10, xiii. 7; Dan. ix. 26; Matt. xxvii. 35; John xix. 34.

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Israel, rejecting Messiah, given up to bad government, Zech. xi. 16; Ezek. xxxiv. 5, 6; Matt. xxiii. 38, 39.

To continue so until cleansed from sin and uncleanness, Zech. xiii. 1, 2; Matt. xxiii. 39.

When bad shepherds cut off, Zech. xiii. 2.

During this time, sheep scattered, Zech. xiii. 7; Matt. xxvi. 31, 56.

Sheep, Israel, Ezek. xxiv. 12, 13.

Believers, John x. 4, 16.

Kept by the Father's hand, Zech. xiii. 7; John xvii. 11.

Tried, purified, converted, Zech. xiii. 9; Matt. xxiv. 9–13.

Until the day of the Lord, Zech. xiv. 1; Matt. xxiv. 13, 29.

At the Lord's second advent He will come to defend Jerusalem, Zech. xii. 8, xiv. 3; Isa. lxvi. 6.

At that time in a state of siege, Zech. xii. 2, xiv. 2.

And under foreign government, Zech. xii. 5.

Governors trusting to the Jews' God for strength, Zech. xii. 5.

Believing in His favour toward inhabitants, Zech. xii. 5.

Disorder in army of besiegers, Zech. xii. 2–4.

Help wrought miraculously, Zech. xii. 2–4.

Inhabitants defended, Zech. xii. 8, ix. 14, 15, xiv. 3.

Tyranny exercised by governors, Zech. xii. 6; Isa. lxvi. 5.

Jerusalem taken and spoiled, Zech. xiv. 2; Rev. xi. 2.

Antichrist reigning there, Rev. xi. 7, 8, 2 Thess. ii. 4, 8.

Some inhabitants escape, Zech. xiv. 2, 5.

Into captivity, or the wilderness, Zech. xiv. 2; Ezek. xx. 35.

Where they are tried and afflicted, Zech. xiii. 9; Ezek. xx. 36, 37.

The rest remain in the city, Zech. xiv. 2.

Where they are persecuted, Zech. xii. 6; Isa. lxvi. 5.

Abomination of desolation set up there, Dan. ix. 27, xii. 11; Matt. xxiv. 15; 2 Thess. ii. 4.

Antichrist worshipped there, 2 Thess. ii. 4; Dan. xi. 38.

Half inhabitants in city, Zech. xiv. 2.

Part looking for Messiah's coming, } Isa. lxvi. 5.
Persecuted therefore, }

Part making profession by temple worship, Isa. lxvi. 3.

Cut off, Zech. xiii. 8; Isa. lxvi. 4, 5.

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Half inhabitants in wilderness, Zech. xiv. 2; Ezek. xx. 35.
Part cut off as rebels, Zech. xiii. 8; Ezek. xx. 38.
Part find grace, Jer. xxxi. 2; Joel ii. 32.

Messiah's coming, Zech. xiv. 3, 5, ix. 9; Isa. lxvi. 5, 6.
Visible to all, Zech. xiv. 6, 7; Rev. i. 7.
With His saints, Zech. xiv. 5; Jude 14; Rev. xix. 11–14.
Repentance and conversion of Israel at sight of Him, Zech. xii. 10–14; Isa. lxvi. 8.

Destruction of enemies of Israel, Zech. xiv. 3, xii. 3, 4, 9.
Partly by divisions and fighting against each other, Zech. xiv. 13.
And of Antichrist, Rev. xvii. 14; 2 Thess. ii. 8.

The Lord Messiah king over all the earth, Zech. xiv. 9; Psa. lxxii. 11.
Universally worshipped, Zech. xiv. 9, 16; Isa. lxvi. 23.
With exceptions, Zech. xiv. 17; Isa. lxv. 20.
Punishment of those who refuse, Zech. xiv. 17, 18; Isa. lxv. 20.

Water of life issuing from Jerusalem, Zech. xiv. 8.
Literal water, Zech. xiv. 8; Joel iii. 18; Ezek. xlvii. 8–12.
Holy Spirit, Rev. xxii. 1, 2.
Rising under the throne of the Lamb, Ezek. xlvii. 1; Rev. xx. 1.
[A spring has lately been discovered rising under the mosque on Mount Moriah.]
Producing monthly fruits on the tree of life, Ezek. xlvii. 12; Rev. xxii. 2.

Jerusalem exalted, Zech. xiv. 10; Isa. ii. 2; Mic. iv. 1.
Rebuilt and inhabited, Zech. xiv. 10, 11; Jer. xxxi. 38.
Lasting for ever, Psa. cxxxii. 13, 14; Jer. xxxi. 40.
Wealth of nations brought into it, Zech. xiv. 14; Hez. ii. 7, 8; Isa. lx. 5–7; Rev. xxi. 24, 26.
Feast of tabernacles kept, Zech. xiv. 16.
All in Jerusalem, Holiness to the Lord, Zech. xiv. 20, 21.

Psa. XLVIII. 2.

Let it be translated—

"The joy of the whole land is Mount Zion;
(The joy) of the sides of the North is the city of the great King."

It is what Jerusalem was, and is yet more fully to be—the joy of earth, far and near, the source of joy to the world at large, and not

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merely to Palestine. "Sides *of the North*," must mean something of this general sort; for in the prophets the *North* is continually spoken of as the contrast to Palestine, the seat of Palestine's foes. Thus, Jer. i. 13, (vi. 22, "sides of the earth," is parallel), xxv. 9, 26. Kings of the North, xlvi. 10; Ezek. xxvi. 7, "a King of Kings from the North," xxxix. 2. Even in Job's early days, the *North* was the *far off region*, chap. xxvii. 9, 22. Now, in Isaiah xiv. 13, the infidel king boasts that he will make his throne, first, "on the hill of the congregation" (בְּהַר), and then, "on the sides of the North" (בְּיַרְכְּתֵי צָפוֹן), near and far, the land of Israel and the ends of earth.

Hengstenberg, indeed, objects that we thus are forced to understand a resumption of the *status constr.*, which (he says) is not allowable. But we at once adduce, as parallel instances of the same construction, Isaiah xiv. 19, "Thou art cast out

> "Like an abominable branch,
> (*Like*) the garment of them that are slain,
> (The *garment*) of them that are pierced by the sword,
> (The *garment*) of them that go down to the stores of the pit."

Or this other, Proverbs xv. 26:—

> "The thoughts of the wicked are abomination to the Lord,
> But (*the thoughts*) of the pure are pleasant words."

HOSEA XIV. 2.—Israel's words.

The force of the "*words*" put by God himself into Israel's mouth is somewhat obscured in our version. The Hebrew warrants the following rendering of two of the clauses in ver. 2:—

"THOROUGHLY take away iniquity." It is not "Take away, כָּל־עָוֹן," but it stands thus, "כָּל־תִּשָּׂא." The כָּל belongs to the verb, not to the noun, and is used here adverbially.

"*And fetch good*," is the next clause, וְקַח־טוֹב. There is no "*us*" in the Hebrew.

DAN. VIII. 14.

"Then shall the sanctuary be cleansed." The Hebrew here is not properly cleansed, but "justified," נִצְדַּק; and though the Septuagint and Vulgate, with all translators, render it cleansed, yet the word manifestly denotes something more, and refers to its complete restoration to its original purpose as a dwelling of righteousness, just as the sinner's "justification" is more than "cleansing." The three expressions used in 1 Cor. vi. 11, may be noticed here, "ye are *washed*" (cleansed, as was the temple of its filth); "ye are *sanctified*" (set apart anew for God, as the temple was consecrated); "ye are *justified*" (restored to the standing of entire righteousness before God). The apostle's words require this ceremonial illustration, as they have been often mistaken and confused.

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Reviews.

The City of the Great King; or, Jerusalem as it Was, as it Is, and as it is To Be. By J. T. BARCLAY, M.D., Missionary to Jerusalem. Philadelphia: James Challen and Sons. 1858.

FEW books—perhaps we might say none—contain such a mass of important information as to the topography of Jerusalem. We differ on several points from the author, but we do not on that account undervalue his work. It is not, however, at present with the view of discussing Jerusalem localities that we take up the volume, but in order to give an extract shewing the author's views as to the Millennial City:—

"*Mene, mene, tekel, upharsin,* was the terrific verdict denounced alike against the empire of the Chaldees, its haughty monarch, and its mighty capital, 'the beauty of the Chaldees' excellency;' and upon many a splendid city of antiquity has 'Ichabod' been written: but of *Jerusalem*, Jehovah says, 'I have graven thee upon the palms of my hands: thy walls are continually before me: I will make thee an eternal excellency.' We accordingly find that however often doomed to utter destruction by her merciless spoilers and subverters, phœnix-like, she has always risen from her ashes in due time. For the same Almighty Being that not only suffered these chastisements to be inflicted upon the Holy City, but declares, in judgment for her sins, 'I will make Jerusalem heaps and a den of dragons--Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the House like the high places of the forest,' also declares, in fulfilment of His inscrutable decrees, 'Because they call thee an outcast—saying, This is Zion, whom no man seeketh after, behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places, and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof'—'it shall not be plucked up nor thrown down *for ever.*'

"It is strongly intimated in this comprehensive promise, that the city would not only be fully restored, but be built up according to her ancient landmarks. And that such a re-edification was literally accomplished under those great reformers and restorers, Ezra, Zerubbabel, and Nehemiah, we have abundant evidence in the memoirs of the admirable Tirshatha and the zealous Scribe. But the same Divine Being who so graciously promised its restoration, is pledged also for its enlargement beyond its ancient boundaries. And to any one at all acquainted with the history of Jerusalem and the topography of the city and its environs, the truth of this declaration will abundantly appear from the following explanatory paraphrase of the prophetic text recorded Jer. xxxi. 38-40:—

38. Behold, the days come, saith the Lord, that the city shall be builded to the Lord from the Tower of Hannaneel to the gate of the corner.	38. Behold, the days come, saith the Lord, *after the expiration of the seventy years' captivity*, that the city shall be built to the Lord, *not only on its most impregnable foundations (in the southern quarter), but also the less defensible wall on the north*—from the Tower of Hannaneel even to the gate of the corner—*that portion of it most completely in ruins—from the most eastern point even to the westernmost—whence southward the fortifications are strong—so as to occupy all the site heretofore enclosed.*
39. And the measuring line shall yet go forth over against it, upon the Hill Gareb, and shall compass about to Goath.	39. *And not only so, but* the measuring line shall go forth yet *further* over against it (*the former northern boundary*), upon the Hill Gareb, and shall compass about *on that ridge and the rising ground that separates the Kedron Valley from the land around the north-east part of the city, commencing at the north-west corner of Zion and encircling a large district,*

	even around to Goath, or Golgotha (a place of a skull)—that head of land that juts out into the Valley of Kedron, near Gethsemane, like a cape into the sea.
40. And the whole valley of the dead bodies and of the ashes, and all the fields unto the Brook of Kedron, unto the corner of the Horse Gate, toward the east, shall be holy unto the Lord; it shall not be plucked up nor thrown down any more for ever.	40. *And this extended wall shall embrace in its north-east portion* the whole valley of ashes and dead bodies, as well as on the included portions of the sepulchral declivities of Kedron; and all the fields or vineyards even unto the corner of the Horse Gate toward the east, shall be holy unto the Lord; and it (the city—at least under its original dimensions) shall not be plucked up nor thrown down any more, for ever, during the present age (though it may be repaired and beautified), but shall remain throughout the whole millennial age, in one position or another.

"And to this permanence and prosperity of the Holy City throughout the Millennium, Zechariah also abundantly testifies in the last chapter of his prophecy, ver. 10; "And it shall be lifted up and inhabited in her place, from Benjamin's Gate unto the place of the First Gate, unto the Corner Gate; and from the Tower of Hannaneel unto the King's Wine Press." The landmarks here indicated seem expressly designed to mark out the ancient capital of the Jewish kings, and purposely to exclude much of Cœnopolis—the large addition made by the apostate Jews under Agrippa;—and not without special reason, for Jerusalem is yet to be surrounded by another enclosure, whose prescribed limits, of course, the city bounds must not transcend—a fact most significantly indicative of long-premeditated design and superintending providence. This wall of the sanctuary—seen in vision by Ezekiel—is a square of five hundred reeds, or rather more than a mile on each side, around which extends a narrow suburban strip thirty yards in width. If the southern boundary of this square be located so as to coincide with the southern limits of the ancient city, and the western line adapted to the western limits as closely as it can well be, there will be a considerable vacant surplus on the east and north of the city; and the Temple area will fall about the centre of the enclosure—in accordance with the intimation conveyed by the prophet in his description of the Holy City and vicinity (Ezek. xlv.). This extension of the bounds of the city will render its area rather greater than any phasis under which it has heretofore existed: and with this enlargement on the north and east, still more completely will 'the whole valley of the dead bodies and of the ashes, and all the fields unto the Brook Kedron, unto the corner of the Horse Gate toward the east, be holy unto the Lord.'"

The Second Vision of Daniel: a Paraphrase in Verse. By the Earl of Carlisle. London: Longman, Brown, Green, Longmans, and Roberts. 1858.

With his Lordship's politics we have nothing to do; nor shall we ask the Translator of this Second Vision of Daniel to reconsider in the light of this prophet's visions his vice-royal fondling of Popery: we take up this volume without reference to these things, and we give our readers the following specimen of a translation or paraphrase which is everywhere full of vigour:—

"The lab'ring centuries in long career
Weave their dark web of wonder and of fear;
The days of Rome's long glories wax and wane
The vex'd earth moans beneath her guilty reign:[a]

---

[a] *In the latter time of their kingdom, when the transgressors are come to the full.*—Ver. 23.

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E'en at that hour, in Mecca's rocky cell,[1]
[b]The Warrior-Prophet frames his wizard spell,
Cons the dark sentence, and the mystic lore,[2]
Then bids the nations tremble, and adore.
O'er all the slumb'ring myriads burst afar
The flashes of the Moslem scymetar;
The turban'd hordes of Araby advance,
Urge the fleet barb, and hurl th' unerring lance.
[c]'Mid Egypt's temples,[3] and o'er Barca's sands,[4]
Copt, Moor, and Goth, uplift submissive hands:
[5]On Xeres' bank, and Andalusia's plain,
Cowers all the recreant chivalry of Spain:
[d]Wealth sits enthroned 'mid Cordova's[6] high towers,
And Science dwells in soft Granada's bowers.
[e]Nor less, where Eastern ethers brightly smile,
[7]To the chill Oxus from the sultry Nile,
The dusky tribes receive the Prophet's law,
And to his Caliphs bend with postrate awe.
Cashmere's green vales obey the stern command,
[8]Bassora's wharves, and marts of Samarcand,[9]
And names to Greek and Roman arms unknown
Swell the proud pomp of Delhi's jewell'd throne.[10]
[f]Vain are the legions of Byzantium's Lord[11]
'Gainst the dread sweep of Caled's[12] gleaming sword:
Vain thy bright stores of luxury and toil,
[13]Damascus, loveliest scene on mortal soil![14]

---

1 The cave of Hera, three miles from Mecca.—GIBBON, c. L.

b *A king of fierce countenance, and understanding dark sentences, shall stand up.*—Ver. 23.

2 The copy of the Koran was said to have been brought down to Mohammed by the Angel Gabriel.—GIBBON.

c *The little horn waxed exceeding great, toward the south.*—Ver. 9.
He shall destroy wonderfully.—Ver. 24.

3 Amram occupied Egypt—the Coptic Christians submitted, A.D. 638.

4 Abdallah subdued the sea-coast of Barbary, A.D. 647.

5 Tarik landed in Spain, A.D. 710. The Gothic Monarchy was overthrown at the battle of Xeres, A.D. 711.

d *He shall prosper and practise.*—Ver. 24.

6 Cordova contained 600 mosques, 900 baths, 200,000 houses.—GIBBON.

e *And toward the east.*—Ver. 9.

7 The successful leader (Omar) neither halted nor reposed till his foaming cavalry had tasted the waters of the Oxus.—GIBBON, c. LI.

8 Bassora, on the junction of the Tigris and Euphrates, was founded about A.D. 636.

9 Paper is said to have been first manufactured in Samarcand.

10 In the year 1858, the reader will not need to be reminded of the Mogul dynasty of Delhi.

f *And towards the pleasant land.*—Ver. 9. (Always understood to be Palestine.)
He shall destroy the mighty and the holy people.—Ver. 24.

11 The armies of the Emperor Heraclius were defeated by Caled at Aiznadin, A.D. 633, and Yermuk, A.D. 636.

12 Caled was called the Sword of God.

13 Damascus was taken, A.D. 634.

14 Τῆς 'Εώας ἁπάσης ὀφθαλμός. Epistles attributed to Julian.

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Where perfumed gales from Lebanon descend,
And Pharpar's streams with clear Abana blend.
Thou, too, fair Zion's consecrated hill,
Kedron's scant brook, and lone Siloam's rill,
Haunts of my Saviour, footsteps of my God,
Down to the dust by new Blasphemers trod!
Where Bethlehem nursed Creation's lowly Lord,
Hark! the fierce shout, 'The Koran or the sword!'
In warlike pomp the haughty Emirs ride
By the still hamlets on Gennesereth's tide,
And crafty seers proclaim a heav'n of guilt,
Where the pure blood of Calvary was spilt.
Yet, ere the vision fades before my eyes,
See the regenerating dawn arise!
Before the radiance of the Gospel beam,
Down, baffled Crescent! shrink, Euphrates' stream!
Return, ye ransom'd, to your promised home!
Feet, that are beauteous on the mountain, come!
Foul Bigotry, avaunt! fierce Discord, cease!
Earth, sea, and sky, be glad, before the Prince of Peace!"

A Commentary on the Book of Psalms; Critical, Devotional, and Prophetical. With the Text of the Authorised Version, Metrically Arranged, according to the Original Hebrew. By WILLIAM DE BURGH, D.D. Dublin: Hodges, Smith, & Co. 1858.

WE have as yet seen only the first part of this Commentary, containing the first and second Psalms. It promises well; and, though the critical part is brief, it is excellent, while the prophetical exposition is clear and concise. Dr De Burgh's works are those of a thorough scholar, and a deep student of the prophetical Scriptures.

Terminal Synchronism of Daniel's Two Principal Periods: "Two Thousand Three Hundred Days," and "A Time, Times, and the Dividing of Time." By the Author of "Daniel's Great Period of Two Thousand Three Hundred Days Discovered." With Discussions on the two different Commencements assigned by Dr Keith and Rev. G. S. Faber to the period, "A Time, Times, and Dividing of Time." London: Thomas Jepps. 1858.

THIS volume, like the former, contains a great deal of minute and valuable information; so that whether the reader coincides with the author's conclusions or not, he still finds something in it which will repay perusal. After quoting a Papal Bull, the author draws the following conclusions:—

"If from this mass of verbiage we select the leading propositions, we shall find them the same as before.

"1. Christ vested the Headship of the Universal Church.

"2. Peter, by some mysterious process, united that Headship indissolubly to the See of Rome.

"3. The See of Rome, by some process equally mysterious, imparts that Headship to its Bishop *pro tempore*.

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"From the last of these propositions it follows, that the continued existence of that Headship, and of course of the Pope's authority and power, essentially depends on the continued existence of Rome itself. So that the destruction of the latter would involve that of the former.

"Thus this wretched attempt to constitute the *Genius* of the Vatican Head of Christendom, has degraded the Headship itself into a miserable *local superstition,* like that which broods round a saint's shrine, or a patron's well—ready to be dissipated by the breath of truth, or to be swept away by the blast of judgment. Oh, how unlike the Headship of *Him*—the beloved of the Father—who, above all change, abides for ever, the guardian and the glory of His eternal Church!

"The absurdities of the above propositions have often been exposed; but in vain. For *Infallibility* cannot reason, repent, and be saved. For *it* there remains nothing but judgment. Accordingly judgment not argument is the burthen of our present prediction—judgment (if our conjectures be correct) that shall annihilate Rome and its pretensions together; and render it unfit to become again the see of a Bishop, the site of a Church, or the abode of Man.

"The Pope himself may, perhaps, be allowed to escape; and may attempt to transport his pastoral staff elsewhere. But the pretended 'Chair of Peter' he has chained to the Capitol, and *desecrated* both to the same perdition. What then shall become of all the Papal cant about this Roman 'See of the blessed Peter;' this 'See where he sat to the end of his life;' this 'See which is the Mother and Mistress of all Churches;' this 'Centre of Sacerdotal Unity;' this 'Metropolis of Piety;' this 'Chair of Peter, upon which as upon a *firm foundation, the entire Edifice of our Holy Religion is reared!!!'* These empty boastings exposed to derision, to what new nostrums can the Ecclesiastical Empiric resort—with what fresh imposture deceive the nations?

"Thus the hypothesis of a *local* Divine Right suggests the mode of its *judicial* overthrow. For the falsehood of the theory, that God has built His Church on *Rome,* as on *'a firm foundation,'* shall be at once made manifest, when *He* shall destroy that foundation, or even *permit* its destruction: since that would be to permit the destruction of His own Church; against which He has declared that 'the gates of hell shall not prevail.'*

"Hence—Rome once destroyed—His still *surviving* Church must immediately discern the *baseless* character of Papal Supremacy, and wonder how the absurd and impious imposture had so long prevailed.

"If those views be admitted, it will follow, that the overthrow of the Papal Supremacy will be effected by the destruction of Rome itself."

He thus speaks of the future:—

"But happily there is another side to the picture; and (putting prophecy entirely apart) there are other signs of the times, which, though less observed

* "Jerusalem was once the centre of a National worship, and its High Priest the National Intercessor. But this centralisation was established by Divine authority; not devised by ecclesiastical ambition. The condition of its continuance was holy obedience; and such a condition implied that the Jewish Church was fallible and peccable. Whereas the Papacy, although the work of man, pretends to be infallible; and expects to be perpetual. The privileges of the former have been *suspended* because of its disobedience. But the arrogance of the latter has from the first sealed it to destruction. The former may repent and be restored; and again 'out of Zion may go forth the law, and the word of the Lord from Jerusalem' (Isa. ii. 3). But the latter pronounces itself incapable of change; and thus foretells and forestalls its final doom."

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(because less cared for) by worldly politicians, do not escape the attention of the practical Christian.

"Of the state of things at home it is hardly necessary to speak. We have societies raised up within this century to promote almost every religious object, with almost every variety of organisation—societies which reckon among their members thousands of prayerful believers; and whose operations at home and abroad the Lord has prospered with a success surpassing their most sanguine expectations; so that their Bibles and their missionaries have penetrated to the ends of the earth.

"But at present I wish especially to notice, that a similar work, though on a smaller scale, has commenced on the Continent, chiefly by the exertions of those Protestants among whom it has pleased the Lord to revive once more the hitherto languishing spirit of the Reformation. Thus there also they have their Religious Societies, their Bible Colporteurs, and Bible readers; and where these cannot escape the Papal police, other channels have been providentially opened for the transmission and circulation of the Word of God. And thus in regions where it had not for centuries appeared in the native dialect, many are now secretly reading it, talking about it, and praying over it.

"It cannot be supposed that God has commenced this great work merely to cast it aside unaccomplished—that He has sent forth His Word, only that it should 'return to Him void.' The Pope—and none knows better than he what occupies the minds of the nations—does not augur thus slightingly of the work that is going on among them. Four times within the present century have the Vicars of Christ issued their vicarial decrees to exclude their Master's Law from their Master's dominions. To them the approach of the Bible is more terrible than that of an army with banners. They estimate its tendency and its power more truly than the statesman, the worldling, or the infidel. And where these doubt or scorn, the Pope and his Cardinals believe and tremble.

"But what alarms the Pope, cheers the believer. He therefore trusts, that underneath the dense and chilling mass of superstition and idolatry which overlies Papal Christendom, a warm and vivifying current of gospel truth has found its way, which shall work onward and swell upward, till aided at the *appointed* season by the genial breath of Heaven, it shall burst its icy bonds, and overspread the lands with the knowledge of the Lord, as the waters cover the deep."

Extracts.

The Lord's "coming to judge the earth."—(Psalm xcviii. 7–9.)

"This was the puzzling point, how the Psalmist could represent it as matter of joy that the Lord God Omnipotent was coming to judge the earth. Is not this the most startling and tremendous prospect imaginable? Should it be replied, No—the righteous are exhorted to be 'looking for and hasting unto the coming of the day of God.' To them it will be a day of glorious recompense; to them, therefore, it may well be the object of joyful expectation. True—but the Psalmist speaks of *the earth*. He means not the few righteous that were to be found in it, but, the inhabitants of the earth generally, who were in no condition to rejoice at the coming of an infinitely holy Judge, who was to try the secrets of their hearts.

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"I see no possible way of removing this objection but by giving a singular and peculiar interpretation to the word *Judge.* Let it denote what the *Judges* of old, those illustrious conquerors and deliverers, did for the afflicted Israelites. The same, only in a spiritual capacity, will the Redeemer do for a mixed world. Then the passage will convey the following truly delightful sense—'Let the heavens rejoice, and let the earth be glad; let the sea make a noise, and all that therein is: for He cometh, not to summon the guilty nations to His tribunal, but to deliver them from the guilt of sin, and from the damnation of hell. He cometh to give Himself for their ransom, and by this eminently grand atonement, to redeem them from all iniquity, from its destructive consequences, and from its domineering power.'"*—*Hervey's Letters*, 59.

Resurrection.

"Our flesh, though glorified, cannot make us see God better, nor clearer, than the soul above hath done, all the time, from our death to our resurrection. But as an indulgent father or a tender mother, when they go to see the king in any solemnity, or any other thing of observation and curiosity, delight to carry their child, which is flesh of their flesh, and bone of their bone, with them; and though the child cannot comprehend it as well as they, they are as glad that the child sees it as that they see it themselves;—such a gladness shall my soul have, that this flesh, (which she will no longer call her prison, nor her tempter, but her friend, her companion, her wife,) that this flesh, that is, I, in the reunion and redintegration of both parts, shall see God; for then one principal clause in her rejoicing and acclamation shall be, that this flesh is her flesh; *in my flesh shall I see God.*"—*Donne.*

Mr Cyril Graham's Explorations in Syria.

"At a meeting of the Geographical Society, Mr Cyril Graham read a paper giving an account of his second exploration in the desert east of the Houran. This was in a direction more to the north than the first one, and was equally fruitful in the discovery of deserted towns which closely resembled in appearance those he discovered in his first expedition, and evidently belonged to the same people. The features of the country were, however, different, the barren waste being no longer covered with stones of basalt, and in some places there were traces of vegetation and the remains of river courses. Some of these towns were walled round, the walls being quite perfect, though low, and in most of

* It is interesting, in reference to the above difficulty, to notice the light thrown upon it by Ahimaaz and Cushi in 2 Samuel xviii..19, 31. They no doubt used David's phraseology, and his may have been the phraseology of the times. Now, the one says, "The Lord *hath judged him* (שָׁפַט) from the hand of his enemies;" and the other says, "The Lord *hath judged thee* (שָׁפַט) this day from the hand of all that rose up against thee." To *judge*, then, is to act the part of a Samson, or a Gideon, delivering people from foes, as Christ does at His Coming again. In this sense, David used it in his Psalms.

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them there were large square towers, which had evidently been used as places of sepulture. One of these walled towns was longer than Jerusalem. In every one of the towns there were tanks for holding water, but there was no water found within them, there being no springs in the desert, and the rainfall does not continue for more than eight or ten days during the year. The absence of water indicated the cause of the desertion of these towns; but Mr Graham does not coincide in the opinion expressed at the former meeting that the desiccation of the country was caused by geological changes in the elevation of the surface, but attributes it to the clearance of the forests, which formerly increased the evaporation and collected clouds. This view of the cause of the absence of water was afterwards supported by Sir Roderick Murchison, who observed that the same phenomenon was taking place in Russia on a large scale. Mr Graham stated that in his exploration of these deserted towns he stationed his attendants on lofty places of observation to guard against sudden attacks by the Arabs, and then, armed with his rifle, he wandered through the streets and entered the houses alone; and the effect of the perfect solitude among dwellings which, from their appearance, might have been recently inhabited, strongly reminded him of the city mentioned in the *Arabian Nights*, where all the inhabitants had been changed into stones. The doors of the houses were made of stone, some being highly decorated; and a large drawing of one of these decorated stone doors was exhibited, which was formed into panels by a single cross, with ornaments on the sides, and a place like a keyhole, where a bolt had originally been. There was, however, no trace of metal manufacture, for everything of that kind, if it ever existed, had been carried off by the Arabs. The towns in the southern part of the desert were destitute of inscriptions, with the exception of a few Greek words inscribed at a comparatively modern date; but Mr Graham is of opinion that they were built before the Israelites entered Canaan, and that they were inhabited by the Moabites. With respect to the inscriptions on the basaltic stones found in his first expedition, Mr Graham thinks, in opposition to Sir H. Rawlinson, that the characters are not Phœnician. At the conclusion of the paper a discussion took place, in which Dr Barth, the Rev. Dr Worthington, Mr Crawford, and other members, took part; and several questions were put to Mr Graham which elicited additional interesting information relative to the deserted towns, and to the Druses who occupy the country on the borders of the desert, and partially inhabit some of the towns. The architecture of these towns is generally massive, and the houses are constructed of large upright stones, over which flat stones are placed parallel to form the roofs. Some of these roof stones were represented to be upwards of twenty feet long. Several arches were observed, but these were supposed to have been of more modern structure. The water tanks were not more extensive than the reservoir in the Green Park, and it is supposed that they were covered over to prevent evaporation, and thus served, with the greater abundance of rain then presumed by Mr Graham to have been prevalent, to afford sufficient supplies of water. The Druses were represented to be

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a greatly superior race to the Arabs, with whom they are constantly at war. The Druses never speak of their religion, but they believe in the existence of one supreme Deity, and that there have been several incarnations of divine messengers. There is no trace of idolatry among them, and Mr Graham considers that they are open to receive the truths of Christianity, and that missionary labours among them would be found very successful."

Egypt.

"Great Britain has indeed done wonders for Egypt since Waghorn succeeded in his notable enterprise. The whole mail traffic, and a large part of the passenger traffic, between England and India, China, Australia, and the Indian Archipelago, has been diverted to the route of Suez and the Red Sea. The perishing cities of Egypt are living again, touched by the renovating influence of British enterprise and civilisation. Alexandria, Cairo, and Suez, are becoming places of the highest importance, and the Viceroyalty (of Egypt) is taking its position as the wealthiest and most prosperous State of the East. All this has been done by Englishmen; and what has been done is as nothing compared with what will be effected before a few years have passed away. Already the railway is nearly finished between the Mediterranean and the Red Sea. The Indian mail now traverses the country twice every week, and it is certain that, with the rapid increase of trade, the departures of first-class English steamers from Suez will soon be almost daily. Our telegraph lines will soon be laid along the Red Sea and the shores of Arabia to Kurrachee or Bombay. Thousands of British soldiers will yearly cross the Desert on their way to and from our Empire in the East. We may add, that the direct trade of Egypt with this country is of the very greatest importance, and that the Viceroyalty is linked to England by continually strengthening interests."—*Evening Mail.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

JERUSALEM, *August* 1858.

SIR,—In Dr Barclay's new work, "The City of the Great King," page 295, note, it is said that "within a circuit swept by a radius of seven or eight miles, there are no less than thirty or forty natural springs."

This I believe to be under the truth: some day I shall take the pains to count them up; but they are almost all found to the S and S.W. In those directions, there does not appear to be a village without springs. Last Saturday, 14th August 1858, I visited two places where I had never been before, *Sattaf* and *Soba*, and found abundant fruit and vegetable gardens, with rills of water passing through them.

At Urtass, two days afterwards, I saw the water pouring down the hillside in a cascade, and notwithstanding the several new grounds recently reclaimed from destruction, Mr Meshullam was complaining that he did not know what to do with the abundance of water.

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This was in the heat of August. He has made three small pools below the grounds purchased, into which he allows the stream to run occasionally, to fill them, for camels and flocks, and the horses and riders, to drink. In one of them we yesterday saw Arab boys swimming.

This was twice as far down the valley as Captain Layard fixed for the possibility of the stream to run; and I have no doubt that Mr Meshullam is right in saying, that, if necessary, and with money, this same single spring could be made to furnish double the quantity of water, by clearing out the accumulation of rubbish of ages past.

JAMES FINN, *H.B.M.'s Consul.*

To the Editor of the Quarterly Journal of Prophecy.

SIR,—I observe that Professor Fairbairn, in his new volume, or "Hermeneutical Manual," charges the *Quarterly Journal of Prophecy* with want of courtesy and with misrepresentation, &c. Allow me to suggest the following things to you, and to him through you:—

1. It does not look well for a writer's cause when he is obliged to resort to such charges.

2. It looks worse still when the writer speaks superciliously of the "obscurity" of your Journal. Even if this were true (which it is not), what has it to do with the truth of the cause or the justice of the argument? An "obscure" author may be permitted to question the soundness of Dr Fairbairn's views, and to point out the *Arminian principles* on which they are founded, without being treated so contemptuously.

3. Your review of Dr Fairbairn's book, which has brought upon you such supercilious censure, is as calm and moderate a piece of controversy as I have read, avoiding all needless offence, and containing not one word of misrepresentation. Indeed, the impression with which one reads your article is, that you were either afraid or unwilling to say all you thought of the *unsoundness* of the Professor's volume, and that you have dealt too tenderly with such a serious heresy as he promulgates. Your Christian forbearance has been but ill requited.

4. You assumed no tone of infallibility in your remarks, but wrote quietly, and as an erring mortal. The tone of the Professor's reply to you is on this account the more offensive and unbecoming either the Christian or the scholar. He writes as if he could not be wrong, and as if to find fault with him were presumption and wickedness. This ought not so to be among Christian men. "Am I therefore your enemy because I tell you the truth?"

5. You omitted to shew the connexion between Anti-millenarianism and heresy, as you might well have done. Indeed, I do not know a more remarkable instance in modern times of the affinity between these two things. Anti-millenarianism has been associated with many a heresy, from Origenism down to Arminianism; and of this Professor Fairbairn's work is the modern evidence. It shews that even a Calvinistic Professor, when he carries out his anti-literal principles, lands himself in Arminianism.

6. You have carefully abstained from saying many things regarding Dr Fairbairn's works in general which you might have said, and which are freely ventilated in private among German scholars, viz., that Dr. F. has taken most of his good things, as well as some of his bad things, from German critics. A great part of his Commentary on Ezekiel is from Havernick, as every German scholar knows. His other works are said to be in like manner large debtors to foreign sources.

Since Dr Fairbairn has written of you and your reviewer in the tone and spirit exhibited in his recent work, I think it right to state these things honestly.—I am, &c. A CALVINIST.

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To the Editor of the Quarterly Journal of Prophecy.

Sir,—In No. XX. of your Journal, July 1853, p. 306, you kindly inserted extract of letter from a near relative of mine, engaged with several others in missionary work at Beersheba, in a distant part of South Africa, and who subsequently gathered a flock of about two thousand, followers of the Great Shepherd, loving His appearing, and waiting for His kingdom.

The station of the missionary referred to (under the French Evangelical Society) has been recently destroyed: its ministers and people—their homes and property, (chiefly herds, &c.)—have been plundered and scattered by the ravages of Dutch Boers, and the missionaries and their remnant flock, by last accounts, were seeking another home on the Abrahamic principle, "not knowing whither"—journeying on the apostolic practice—"without purse or scrip."

"Not expecting to convert the world (*vide* extract above-mentioned), they feel no despondency under disappointment (the missionary's difficulty), but count it one of their greatest mercies that their hopes of the Saviour's Second Coming have been sustained and strengthened, so as to take the shadow of all doubt away—shedding on their desert-path a freshness and a solace more than enough to sustain them under all the horrors of heathenism," to which have just been added "all the horrors of savage warfare."

Their last letter to me renews their faithful testimony to "the whole counsel of God," in these words (the *briefest* being selected for your pages):—"The joy of the Lord is our strength, and that joy is the hope of seeing Him as He is, and preparing ourselves and others to meet Him as the Coming Bridegroom of the Church." . . . .

My reply was one of congratulation rather than of condolence, and I doubt not your readers generally will unite their sympathy and God-speed in favour of these distant missionaries, now carrying "the gospel of the kingdom"—the preaching of the Cross and the Crown—"the sufferings of Christ and the glories to follow"—into other quarters, where "the way of the Lord has *not* been prepared, nor His paths made straight."

Your publication (excepting only its antipathies to a portion of Catholic Apostolic truth, vulgarly called Irvingism) has been, and I trust will continue to be, a consolation and encouragement to some of these French and African brethren, unknown to you, Sir, but not to your humble friend,

Oliver Lyndall.

50 Coltman Street, Hull, 9*th Aug.* 1858.

Poetry.

HE IS RISEN.

The tomb is empty; would'st thou have it full?
Still sadly clasping the unbreathing clay;—
O weak in faith; O slow of heart and dull;
To doat on darkness, and shut out the day.

The tomb is empty; He who, three short days,
After a sorrowing life's long weariness,
Found refuge in this rocky resting-place,
Has now ascended to the throne of bliss.

Here lay the Holy One, the Christ of God,
He who for death gave death, and life for life;
Our heavenly Kinsman, our true flesh and blood,
Victor for us on hell's dark field of strife.

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This was the Bethel, where, on stony bed,
  While angels went and came from morn till even,
Our truer Jacob laid His wearied head;
  This was to Him the very gate of heaven.

The Conqueror, not the conquer'd, He to whom
  The keys of death and of the grave belong,
Cross'd the cold threshold of the stranger's tomb,
  To spoil the spoiler and to bind the strong.

Here death had reign'd; into no tomb like this
  Had man's fell foe aforetime found his way;
So grand a trophy ne'er before was his,
  So vast a treasure, so divine a prey.

But now his triumph ends; the rock-barr'd door
  Is open'd wide, and the Great Pris'ner gone;
Look round and see, upon the vacant floor
  The napkin and the grave-clothes lie alone.

Yes, death's last hope, his strongest fort and prison
  Is shatter'd, never to be built again;
And He the Mighty Captive, He is risen,
  Leaving behind the gate, the bar, the chain.

Yes, He is risen who is the First and Last;
  Who was and is; who liveth and was dead;
Beyond the reach of death He now has pass'd,
  Of the one glorious Church the glorious Head.

The tomb is empty; so ere long shall be
  The tombs of all who in this Christ repose;
They died with Him who died upon the tree,
  They live and rise with Him who lived and rose.

Death has not slain them; they are freed, not slain;
  It is the gate of life and not of death
That they have enter'd; and the grave in vain
  Has tried to stifle the immortal breath.

All that was death in them is now dissolved;
  For death can only what is death's destroy;
And when this earth's short ages have revolved,
  The disimprison'd life comes forth with joy.

Their life-long battle with disease and pain,
  And mortal weariness, is over now;
Youth, health, and comeliness return again,
  The tear has left the cheek, the sweat the brow.

They are not tasting death, but taking rest,
  On the same holy couch where Jesus lay,
Soon to awake all glorified and blest,
  When day has broke and shadows fled away.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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INDEX.

Advent, Second, Disbelief of, 362.
Antichrist, 362.
Apology for Millenarianism, by a Puritan, 1.
Arminianism and Conditional Prophecy, 311, 319, 323, 410.
Atheism, Prevalence of, 361.
Belshazzar, Death of, 373.
Bible, The, and the Dial, 57.

Conditional and Unconditional Prophecy, 311, 315.
Correspondence—
Anon.—Regarding State of Jerusalem, 95.
Calvinists, 410.
Constant Reader, 198, 201.
Mr Finn, on the Springs of Jerusalem, 409.
Investigator, 95.
Lyndall Oliver, 411.
William Stone, 304.

Departures from the Faith, 135.
Dial, The, and the Bible, 57.
Dispensations, The, 47, 125, 239, 323.

Error, Prevalence of, 360.
Extracts from—
Acts, chap. i. 9–11, 195.
Babylonian Discoveries, 191.
Behold the Bridegroom Cometh, 198.
Christ's Tie to Earth, 95.
Deliverance of Earth, 197.
Desire for the Kingdom, 92.
Earth, Man's Dominion, 194.
Eastern Antiquities, 189.
Ecclesiastical Jealousies in Palestine, 188.
Effect of Preaching the Lord's Coming, 195.
Egypt, 409.
Egyptian Records and Mosaic Narrative, 187.
Evils of the Last Days, 305.
The Advent and Judgment, 407.
Importance of Preaching the Lord's Coming, 93.
Opposition to the Kingdom, 92.
Palestine—Model Farm, 190.

Extracts from—
Preservation of the Jews, 305.
Resurrection, 407.
Romanism in the East, 92.
Saints not taken Unawares, 198.
Strong Delusion, 93.
Syria, Explorations in, 407.
Waiting for Jesus, 94.

Genesis, 363.
Gospel Preached to all Nations, 357.

Immorality, Increase of, 360.
Impostors, Religious, 361.
Inquiries and Inferences in Connexion with the Great Fact, 144.
Israel, Care for, 356.

Knowledge, Spread of, 354.

Lawlessness of World, 359.
Loftus—On the Ahasuerus of the Book of Esther, 250.

Mede, Joseph, 101.

Name of the Lord, 335.
Noah, 370, 373.
Notes on Scripture—
Diversities in the Gospels, 174.
Sketches of Prophecy, 278, 397.
Psalm xlviii. 2, 399.
Isaiah, chap. xxix. 1, 64.
Jeremiah, chap. xxx. 18, 64.
Daniel, chap. viii. 14, 400.
Micah, chap. v. 2, 278.
Matthew, chap. ii. 6, 278.
,, chap. xxvi. 45, 173.
Luke, chap. ii. 14, 173.
,, chap. xix. 37, 173.
John, chap. i. 1, 173.
,, chap. xviii. 35, 36, 64.
Ephesians, chap. ii. 17, 63.
,, chap. iii. 9, 63.
Revelation, chap. v. 6, 64.
,, chap. xvi. 16, 64, 275.
,, chap. xvii. 1, 3, 63.

Persian Name, Omission of, in Prophets, 392.
Peter, The Second Epistle of, 40.

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Poetry—
Cross, The, and the Crown, 204.
He is Risen, 411.
Judgment, The, 100.
Seek the Things Above, 308.
Prophecy, The, of the Lord Jesus, 10, 115, 225.
Puritan's Apology for Millenarianism, 1.

Readings in First Chronicles, 23, 160, 205.
Regeneration, The, and the Washing, 218.
Restlessness of the World, 359.
Reviews—
Alexander—On the Acts of the Apostles, 65.
Barclay—City of the Great King, 401.
Baynes—On the True Site of Calvary, 181.
Bengel's Gnomon, 86, 298.
Beverley—On the Parable of the Virgins, 76.
Bonar's Land of Promise, 182.
Brown's Exposition of Hebrews, 87.
Brown's Key to the Prophetic Books, 297.
Burgh, De—On Psalms, 404.
Cardross—On the Love and Power of the Son of God, 180.
Carlisle, Earl of—On Daniel, 402.
Christian's Table-book, 299.
Christoffel's Zwingli, 299.
Cox—On Humility and Hopefulness, 78.
Daniel's Periods, 404.
Duff's Letters on the Indian Rebellion, 287.
Epistle to the Thessalonians translated from the Greek, 82.
Fairbairn's Hermeneutical Manual, 309.
Foote—On the Closing Scenes in the Life of Christ, 73.
Gales—Anatomy of Infidelity, 186.
Gold of Ophir, 179.
Graham—On First Epistle of John, 302.

Reviews—
Hatherell's Advent Sermons, 295.
Herschell—On the Tabernacle, 285.
Historical Lectures at Geneva, 179.
Hymns of the Church Militant, 293.
,, from the Land of Luther, 86.
Jerusalem as it Is, 69.
,, Miscellany, 185.
Jewish Miscellany, 71.
Lays of the Holy Land, 74.
Livingstone's Missionary Travels, 85.
M'Caul—On the Church of the Future, 176.
Memoir of Rev. Robert Nisbet, 298.
Morris—On the Sins of God's People, 178.
Nature and Purpose of God, 298.
New Testament Translated by Green, 81.
Pierce—On Inspiration, 75.
Precursors of Knox, 299.
Sabbath Lays, 292.
Short Survey of the Kingdom of Christ, 79.
Smith—On Prophecies Relating to Nineveh, 67.
St Paul's Thorn in the Flesh, 299.
Songs of a Pilgrim, 179.
Theological Journal, 282.
Thomson—On the Basis of Faith, 175.
Trials of Faith, 298.
Vinet's Evangelical Meditations, 298.
Voice of Christian Life in Song, 290.
Williams' Commentary on Isaiah, 298.
Wood—On the Way and End of the Ministry, 90.

Schools of the Prophets, 152.
Self-regeneration, 355.
Signs of the Times, 352.
Sketches of Prophecy, 278, 397.
Spirit, Work of, in this Dispensation, 325.

Wars, 362.
Whirlwind, The, and the Wrath to Come, 266.

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